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Cone of Entemena:
Creation of an earthly civilization.

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The translation, interpretation and analysis of the Cuneiform text was performed by Y. Aldanov.
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Contents

Foreword

What do we know about how disparate nomadic hunter-gatherers came to the idea of food production, shared labor, and a unified community order? By and large, we know nothing. Our knowledge is limited to paleontological excavations and studies that have documented this transition. This period is called the "Neolithic Revolution," the time when Stone Age man abandoned the spear and the stone axe and took up the harrow and the plow to farm. Nomadic hunters and gatherers changed their lifestyle from appropriating to producing. At the same time, they formed the agricultural subsectors of agriculture and animal husbandry, as well as the artisan class. This gave them an abundance of food, a sedentary lifestyle, and led to an increase in human population. This important change occurred around 10-9 millennia BC. In addition, by historical standards, agriculture appeared almost simultaneously in five regions: North America (Mississippi Valley and central Mexico), South America (northwestern region), Africa (Fertile Crescent), Asia (Fertile Crescent, Yangtze River valleys), and the highlands of the New Guinea islands. The productive economy has almost completely replaced the foraging economy practiced by Homo sapiens and his ancestors for more than a million years. The ambiguity is also introduced by the fact that the unanimous rejection of savagery took place on different continents at a time when people were not yet able to travel by sea.

Nomadic life was not peaceful or easy. Limited natural resources kept the human population from growing. In addition, this circumstance intensified the struggle of various nomadic groups for food-rich territories. The savages fought not only for food, but also for the possession of caves. Cannibalism also flourished among the forest savages. This last fact is confirmed by anthropological findings and researches:

"Neanderthals are commonly depicted as leading dangerous lives and permanently struggling for survival. This view largely relies on the high incidences of trauma that have been reported and have variously been attributed to violent social behaviour, highly mobile hunter-gatherer lifestyles or attacks by carnivores. The described Neanderthal pattern of predominantly cranial injuries is further thought to reflect violent encounters with large prey mammals, resulting from the use of close-range hunting weapons. ... Quantitative, population-level studies of traumatic injuries are rare. ... We show that Neanderthals and early Upper Palaeolithic anatomically modern humans exhibit similar overall incidences of cranial trauma, which are higher for males in both taxa, consistent with patterns shown by later populations of modern humans."[1]

"The remains of 12 Neandertal individuals have been found at the El Sidrón site (Asturias, Spain), consisting of six adults, three adolescents, two juveniles, and one infant. <...> This likelihood lends even more support to the synchrony of the whole assemblage, dating to around 49,000 y ago. <...> Ex hypothesis, the fact that all types of skeletal remains show evidence of anthropic activities

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[1] Beier, J., Anthes, N., Wahl, J. *et al.* Similar cranial trauma prevalence among Neanderthals and Upper Palaeolithic modern humans. *Nature* **563**, 686–690 (2018). https://doi.org/10.1038/s41586-018-0696-8

associated to cannibalism could indicate that the assemblage corresponds to a Neandertal group processed by other Neandertals on the surface."[2]

Cannibalism was widespread and covered almost all regions inhabited not only by Neanderthals and Cro-Magnons, but also by Neolithic man. However, the transition to agriculture reduced intraspecific aggression and eradicated cannibalism. Interestingly, this fact was known to historians and philosophers who lived before our time. Here's what Diodorus wrote about it:

"*Osiris was the first, they record, to make mankind give up cannibalism; for after Isis had discovered the fruit of both wheat and barley which grew wild over the land along with the other plants but was still unknown to man, and Osiris had also devised the cultivation of these fruits, all men were glad to change their food, both because of the pleasing nature of the newly-discovered grains and because it seemed to their advantage to refrain from their butchery of one another.*" [Diodorus of Sicily. *Library of History*. Book I. #14][3] [p.47, 49]

Plato also mentioned this change:

"*ATHENIAN: Well, we believe, don't we, that at a certain point virtues made their appearance, not having existed before, and olives likewise, and the gifts of Demeter and Kore*[4], *which Triptolemus, or whoever it was, handed on to us? So long as these things did not exist, we can take it that animals resorted to feeding on each other, as they do now?*
CLINIAS: Certainly.
ATHENIAN: We observe, of course, the survival of human sacrifice among many people today." [Plato; *Laws. Book VI*; 782b-c][5]

At the time of these ancient writers, there was no archaeology or paleontology to provide the basis for such conclusions. However, Plato seems to have anticipated our question, and therefore indicated where he got his information from:

"*…we must trust to those who have declared it aforetime, they being, as they affirmed, descendants of gods and knowing well, no doubt, their own forefathers. It is, as I say, impossible to disbelieve the children of gods, even though their statements lack either probable or necessary demonstration; and inasmuch as they profess to speak of family matters, we must follow custom and believe them.*" [Plato; *Timaeus*; 40d-e][6]

Plato argues that there were or exist some historical documents that record events of the distant past, when the nomadic hunter-gatherers themselves did not have any writing.

In view of these facts, it remains unclear how the Neolithic people were able to unanimously abandon their wild habits and adopt a sedentary way of life. Moreover, living in a community imposes certain restrictions on the freedom of action of a savage, who is accustomed to act in the name of his own survival, regardless of others. It is worth noting that the communal way of life consists primarily of laws regulating behavior and human relations that are binding on all members of the community. Accustomed to freedom of action and the rules of an appropriative economy, a savage nomad would

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[2] Carles Lalueza-Fox, Antonio Rosas, Almudena Estalrrich et al. Genetic evidence for patrilocal mating behavior among Neandertal groups // Proc. Nat. Acad. Sci. USA. 2011. V. 108. P. 250–253. https://doi.org/10.1073/pnas.1011553108

[3] *Diodorus of Sicily I. In Twelve Volumes. Books I and II, 1-34.* With an English translation by C. H. Oldfather. Harvard University Press, Cambridge, Massachu-setts, London, England. ISBN 0-674-99307-1. p.79.

[4] Demeter and her daughter Cora are the Elysian goddesses of fertility. Their gifts are grains, bread.

[5] Plato. *Complete Works. Laws*. Translated by Trevor J. Saunders. 1951, 1956. Edited, with Introduction and Notes, by John M. Cooper. Hackett Publishing Company, Indianapolis/Cambridge. ePub ISBN: 978-1-60384-671-4.

[6] Plato. Plato in Twelve Volumes, Vol. 9 translated by W.R.M. Lamb. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1925.

hardly want to engage in productive labor for the benefit of others or to share the harvest with other savages. It was easier for him to resort to his usual way of life in the forest, to attack agricultural settlements and take the community's crops or steal animals from the community herd. For women, the elderly, and children, however, the new way of life offered the possibility of a peaceful and well-fed existence, as well as protection from violence and injustice. Metaphorically speaking, for the majority of dispersed forest dwelling Homo sapiens, these changes became a kind of transition from the darkness of savagery to the light of civilization. *Food production gave Neolithic man independence from nature, and conscious adherence to generally accepted laws, suppression of wild instincts, communal labor, and fair division of the harvest among members of the community brought them to a higher level of development.*

In this article, we will examine an interesting archaeological artifact, the Entemena Cone, which sheds some light on the fateful events in the history of Homo sapiens that led to the birth of our civilization. However, before we examine the texts of this artifact, we should dwell on some of the concepts, allegories and metaphors used by the ancient author. These symbolic images are also used in the Scriptures of various nations.

Analysis of some concepts

"*Now the whole Heaven, or Cosmos, or if there is any other name which it specially prefers, by that let us call it, — so, be its name what it may, we must first investigate concerning it that primary question which has to be investigated at the outset in every case, — namely, whether it has existed always, having no beginning of generation, or whether it has come into existence, having begun from some beginning. It has come into existence; for it is visible and tangible and possessed of a body; and all such things are sensible, and things sensible, being apprehensible by opinion with the aid of sensation, come into existence, as we saw, and are generated.*" [Plato; *Timaeus*; 28b-c][7]

At first glance, there is nothing special about this sentence: Plato is drawing our attention to the sublime environment above our heads. Moreover, the philosopher emphasizes that Heaven and Cosmos are the same thing. For a person of his profession and mentality, he should know that they are different objects. Nevertheless, let's quote him again to understand what he means:

"*Now in every subject it is of utmost importance to begin at the natural beginning, and so, on the subject of an image and its model, we must make the following specification: the accounts we give of things have the same character as the subjects they set forth.*" [Plato; *Timaeus*; 29b][8]

It turns out that the Heaven and the Cosmos are only a certain image of a prototype, that is, a real object. The word "cosmos" in Greek means "order." Therefore, considering that in the trilogy

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[7] Plato. Plato in Twelve Volumes, Vol. 9 translated by W.R.M. Lamb. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1925.

[8] Plato. [Works. English. 1997] Complete works/Plato; edited, with introduction and notes, by John M. Cooper; associate editor, D. S. Hutchinson. Translated by Donald J. Zeyl. ISBN-13: 978-0-87220-349-5 (cloth); ePub ISBN: 978-1-60384-671-4

"*Republic. Timaeus. Critias.*," which discusses the problems of human society, the Heaven and the Cosmos are allegories of the characteristics of civilized society.[9]

Firstly, the image of the Heaven was chosen as a symbol of the fact that the semi-savage Homo sapiens abandoned his wild and cruel habits and customs, united and consciously obeyed new laws, *and thus rose above his nature*. The Heaven is also the source of various phenomena similar to those in human society: the wind is a whiff of different ideas, ideologies, views; bad weather with thunder and lightning is a confrontation, political or violent, between communities, between countries, political forces; clear sunny weather is a calm, peaceful, happy state of human society.

Thus, the allegory of "Heaven" is an image of a civilized and organized society in which rational beings work together, share their results and obey the same laws. It is important to note that the main principle of such a community is that the opinion and decision of the majority is the guiding principle. Since craftsmen and agricultural workers are the basis of such a society, i.e., the majority, they are the masters and rulers of "Heaven," referred to by expressions such as "Heavenly Master" or "Heavenly Ruler."

Second, the Cosmos symbolizes order. Nomadic hunter-gatherers led a disorderly lifestyle, following the laws of the wilderness and obeying only force. However, when they embarked on the path of civilized society, they joined the order dictated by the laws of collectivism.

In the cuneiform script there is the sign AN, which conveys such sublime concepts as "heaven, upper, crown." Its pictographic design is made in the form of a star:

It can be said that in some expressions this sign indicates objects or persons belonging to a civilized society. For example, in the following sequence of signs, it describes a certain high-ranking government official, a leader (Ningirsu):

AN.NIN.GIR$_2$.SU

He is classified as a civil servant by the last two characters GIR$_2$ (razor; sword, dagger) and SU (leather; body; person). Associatively, these signs describe an armed man dressed in leather, i.e., a government representative. The second composite sign NIN [SAL.TUG$_2$] (lady; mistress, owner; lord) indicates his leadership role, and the sign AN indicates a high position in a civilized society.

Plato, in his work Timaeus, divided civilized society into farmers, craftsmen, and guards:

"*Didn't we begin by separating off the class of farmers and all the other craftsmen in the city from the class of those who were to wage war on its behalf?*" [Plato; *Timaeus*; 17c][10]

In the image of guards, the philosopher socialized the entire state leadership apparatus - from the head and officials to the last soldier. The philosopher calls them guards because their duty is to protect not only the state but also the laws. In the monologue of Timaeus, Plato shifts from direct

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[9] An analysis of the work "Timaeus" by the ancient Greek philosopher Plato, in which he talks about the construction of earthly civilization in allegories and metaphors, can be found in the article by Yuri Aldanov "Plato. Timaeus on Atlantis." at www.academia.edu.

[10] Plato. [Works. English. 1997] Complete works/Plato; edited, with introduction and notes, by John M. Cooper; associate editor, D. S. Hutchinson. Translated by Donald J. Zeyl. ISBN-13: 978-0-87220-349-5 (cloth); ePub ISBN: 978-1-60384-671-4

language to allegorical one, hiding these three classes behind the images of fire (guards), earth (farmers and herdsmen), and water (craftsmen). In the Timaeus, a fourth element, air, appears, symbolizing the barterers or merchants who move from village to village. It is interesting that Plato's metaphorical comparison of guards with a piercing and cutting body coincides with the description of a high-ranking official (Ningirsu):

"*Now in all these cases the body that has the fewest faces is of necessity the most mobile, in that it, more than any other, has edges that are the sharpest and best fit for cutting in every direction. It is also the lightest, in that it is made up of the least number of identical parts.*" [Plato; *Timaeus*; 56a-b][11]

There is no doubt that the fiery body-community with the smallest number of parts-guards (in comparison to the whole society), being both piercing and cutting, and quick to react, describes the guards who are called upon to protect the state and respond promptly to provocations of both external and internal enemies.

Cuneiform texts contain another character that belongs to a civilized society (Enlil):

AN.EN.LIL

The cuneiform EN provides meanings such as "lord; master; ruler" and the sign LIL [KID]: secret knowledge; plain; wind, breeze; ghost. In summary, both characters describe a person who moves between populated areas and possesses knowledge inaccessible to ordinary people. The presence of the meaning "wind, breeze" brings us back to the work of Plato, where he describes people who move between populated areas as the image of air. The cuneiform AN seems to confirm that a person with knowledge should belong to a developed, civilized society.

If the text of the artifact mentions individuals representing an advanced community, then it must also refer in some way to the community itself. In fact, the author of the text uses the phrase "advanced society":

AN.NINA [AB+HA]

We already know the character AN, but the sign NINA is interesting because it is a combined character, i.e., its meaning is expressed by two characters: AB (shrine; an establishment) and HA (type of container). Since we are dealing with the transformation of scattered and disorganized hunter-gatherers into organized sedentary groups, the NINA pictogram is quite suitable for identifying food-producing settlements. Such settlements are a self-concentrated community, a closed system. This is how Plato described them:

"*It supplied its own waste for its food. Anything that it did or experienced it was designed to do or experience within itself and by itself. For the builder thought that if it were self-sufficient, it would be a better thing than if it required other things.*" [Plato; *Timaeus*; 33c-d][11]

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[11] Plato. [Works. English. 1997] Complete works/Plato; edited, with introduction and notes, by John M. Cooper; associate editor, D. S. Hutchinson. Translated by Donald J. Zeyl. ISBN-13: 978-0-87220-349-5 (cloth); ePub ISBN: 978-1-60384-671-4

The primitive savages of the Neolithic became the basis for the first agricultural settlements. Since nomadic hunter-gatherers were not an organized community, the pictogram AN was not used in their definition:

GIŠ.KUŠU$_2$.KI

The sign GIŠ (tree; wood; a description of animals) describes wild forest inhabitants; the sign KUŠU$_2$ (phlegm, mucus, sputum; foam, scum; saliva, spittle; poison) - something wet, unpleasant and insignificant; the sign KI (place; ground, earth, land; towards; underworld; land, country; lower, down) - something mundane, down. In general, the meaning of the combination "wood/animals+foam+earth" can be reflected in the expression "savages of the earth." The sign KI is also used to form the genitive case, and then we can interpret the whole combination of signs as "foam of the forest." It is interesting that a similar expression, "Moist Nature," also used to describe primitive savages, we find in the work "Corpus Hermeticum" by Hermes Trismegistus.

The Neolithic savages took up agriculture – the foundation of a civilized society, of young humanity. This idea is reflected in the sequence of cuneiform pictograms representing farmers:

PA.TE.SI

The first cuneiform PA (young man; wing; branch) indicates that the farmers are one of the branches of the emerging humanity. The pictogram TE (suitable thing; foundation) describes this branch as a specific occupation and that it is also the foundation, and the symbol SI (to fill, to load; to place; to tie) indicates that it is a bound, cohesive team.

The second important branch of young humanity are the artisans, who were involved in auxiliary work and then transformed into separate professions. Craftsmen do not usually work on the land or in the pasture, but indoors or in a settlement. Therefore, one of the characters in their set contains the meaning "office":

EN.TE.ME.NA

In the early days of humanity, craftsmen, farmers, and herders lived together in the first settled communities. They solved all problems in general meetings and thus governed their community. This point is reflected in the sequence PA.TE.SI by the meaning of "ruler" and in the sequence EN.TE.ME.NA by the cuneiform writing EN (lord; master; ruler). The pictogram TE (suitable thing; foundation) reflects the fundamental nature of the craftsman branch. The cuneiform ME (divine properties enabling cosmic activity; office; ordinance) describes the place of work: artisans work in the house. The sign NA (man; stone) carries the meaning of a working collective, a team. One of the values, "stiffness," of the previous sign ME indicates this. The cuneiform NU is used to designate individuals.

The association of labor collectives with the image of a stone is not accidental. Stone is a hard and dense material, difficult to break and durable. All of these epithets apply fully to the working class, the basis of civilization, which exists only because of the work of farmers, ranchers, and laborers. The image of stone to denote the working class is widely found in the Scriptures:

"*Jesus said to them, «Have you never read in the Scriptures: «The stone which the builders rejected Has become the chief cornerstone. This was the LORD́s doing, And it is marvelous in our eyeś? «Therefore I say to you, the kingdom of God will be taken from you and given to a nation bearing the fruits of it. And whoever falls on this stone will be broken; but on whomever it falls, it will grind him to powder.» (Mat.21:42-44)*"

It is clear that food production and food supply are essential for convincing semi-wild Homo sapiens to obey laws and engage in collective labor. The first agricultural communities brought not only food abundance, but also protection and the first concepts of justice and equality. Food and all manufactured products and tools were distributed equally among the community members, so no one was deprived or lacked anything. The new lifestyle gave confidence in the future, strikingly different from the previous one, wild one, like day and night. This situation is reflected in the sequence of signs known as Lagash (lagaš[ki]):

NU$_{11}$.BUR.LA.KI

The first pictogram, NU$_{11}$ (light), describes the agricultural community with its laws and order as a society that brings light to people who previously lived in darkness. The second sign, BUR ((food) offering, sacrifice; meal, mealtime), reflects the purpose of joint labor — satisfying hunger, producing food. In this context, sign BUR reveals the meaning of the concept "sacrifice." This is not an act of senseless killing or burning of gifts. It is a deliberate act of sharing the results of one's labor for the benefit of all members of the community. The third cuneiform, LA (plenty, happiness), characterizes the first two circumstances: the light of new life and the food offering. The laws of collectivism and joint work provide food abundance and peace – the basic elements of happiness. The sign KI (place; ground, earth, land) forms the genitive: light and prosperity are elements of happiness.

The concept of "temple" is a recurring theme in the artifact. In the modern world, we tend to view it as a building for religious rites. However, its original meaning is much more profound. It speaks of a society built on certain laws. We find the interpretation of the concept of "temple" in the Holy Scriptures:

"*Do you not know that you are the temple of God and that the Spirit of God dwells in you? If anyone defiles the temple of God, God will destroy him. For the temple of God is holy, which temple you are. (1Cor.3:16-17)*";

"*However, the Most High does not dwell in temples made with hands, as the prophet says: Heaven is My throne, And earth is My footstool. (Acts.7:46-49; NKJV)*";

"*...He is Lord of heaven and earth, does not dwell in temples made with hands. Nor is He worshiped with meńs hands... (Acts.17:24-25)*"

There are two different signs to denote the concept of "temple":

A, GA$_2$

The difference between them is that pictogram A has a global meaning, covering communities all over the planet, while GA$_2$ refers to local households.

Cuneiform signs are pictograms that outline an object and represent its properties, both direct and allegorical. The cuneiform A contains the meanings "temple, household, house" and "water, river,

canal." In mythological literature, water symbolizes a crowd of people. It represents a city or settlement, as well as the movement of people along roads - a river, a canal. A city or settlement is a collection of many houses and farms, and, consequently, people. Thus, the meanings "water" and "temple" mean the same thing: society.

Row I: Introductory Part

The author of the text on the Entemena cone began his narration in accordance with the rules of writing literary works. He introduced it with an introductory part, where he outlined the main topics of the work and explained some key concepts.

[1.1] Heavenly master of the plain,
[1.2] lord of mountains,
[1.3] the father that brought knowledge of sharing and the exalted heavens,
[1.4] ordered to establish a man (as a team) from the disintegrated one.
[1.5] The upper civil servant
[1.6] the leader of the working class,
[1.7] brought the Soul to the earth and made it spin.

Plato in his work "Timaeus," which tells in allegories and metaphors about the creation of earthly civilization, quite often mentions the rotation of the cosmos, certain circles and the soul:
"*The soul was woven together with the body from the center on out in every direction to the outermost limit of the universe, and covered it all around on the outside. And, revolving within itself, it initiated a divine beginning of unceasing, intelligent life for all time. Now while the body of the universe had come to be as a visible thing, the soul was invisible.*" [Plato; *Timaeus*; 36e][11]
The last sentence, that the sky was born visible and the soul invisible, literally tells us the following: the sky is a civilized society, visible agricultural fields, herds of animals, and permanent settlements. The concept of "heaven" is indicated in cuneiform by the character AN, which we discussed earlier. The soul is an intangible object in the context of a community, which is a set of laws that govern behavior and relationships in the community.

[1.8] There was the decision
[1.9] of the mighty master of the plain,
[1.10] to create Heaven, to create an intelligent man (as a team) from
[1.11] all the local ones that were game
[1.12] for making new dividing man (as a team).
[1.13] The foundation.
[1.14] of farmers
[1.15] was the primitive savage of the Earth.

In line #1.4 it was mentioned that communities were to be formed from disparate people. The Neolithic savages were precisely those scattered hunter-gatherers whom the Upper Civil Servant was going to transform into a collective man, that is, to create from him a Heaven of civilization. Living in a community, these savages had to learn to follow the word of the law, work together, share food and help each other.

[1.16] The word of the order placed on the Earth raised a supreme temple
[1.17] and created the Soul.
[1.18] Man (as a team) built that temple
[1.19] of the equal food distribution (sharing).
[1.20] Farm fields of Lagash
[1.21] will stay forever.

It was the reduction of the disorderly existence of nomadic hunter-gatherers to an orderly life that made it possible to create organized groups and to make organizational laws an integral part of community life. Thus was built the temple of civilization of public property, where the harvest was sacrificed to the community and shared equally among all members of the community. Food production provided abundance and thus remained a new form of economic management for all time.

[1.22] The upper civil servant
[1.23] is the head man of the heavenly master of the plain, which is supervising fields.
[1.24] The word that took place at the great gathering
[1.25] with the savages of the Earth
[1.26] brought them together
[1.27] to act according to the Soul.

Any civilized community is some kind of organized structure headed by the most respected person elected by a majority vote of the community. The duties of such a person are to listen to the opinion of the majority and to implement it. Essentially, his responsibility is to serve the community. In addition, his duties include representing the interests of the community to other societies. Lines #1.22-#1.27 tell us that the high official had regional executors, and also about a meeting with representatives, or heads, of nomadic groups or families about the new way of life and what benefits they would receive from it.

[1.28] A word from the master of the plains, bringing an order,
[1.29] is a literary metaphor of a former world for this earth.

Deciphering the allegory "word": a word is a law or a set of laws that regulate life and relationships in society. One of the basic principles of the new way of life was what we now call collectivism: working together, solving all problems together, sharing crops and property together. Why was the term "word" chosen? The explanation is simple: the Neolithic savages did not have writing, so the laws were transmitted orally, by oral proclamation:

"*Yet were they moved to hear by reason of the Spirit−Word (Logos) pervading them.*"[12]

Another interesting point in this sentence is that the laws of a civilized society were introduced into the lives of savages by another society that existed before the advent of civilization on Earth. We also find in Plato that the laws governing society (the body) are older than earthly civilization:

"*The god, however, gave priority and seniority to the soul, both in its coming to be and in the degree of its excellence, to be the body's mistress and to rule over it as her subject.*" [Plato; Timaeus; 34c][11]

[1.30] Mountains is abandoned monuments.

[1.31] Eden (farm fields) is the land divided by the man into squares with passes.

[1.32] Temple of a heavenly man (as a team) will be eternal (immortal).

What did the ancients call the wedge-shaped structures that we now call pyramids? The word "pyramid" (πυραμιδος) is of Greek origin and is composed of two words: "πυρα, πυρ" (pyra) and "μιδος" (midos). The first means "bonfire, fire" and the second means "way." Thus, the full meaning of the word "pyramid" can be conveyed by the phrase "path of fire" or "path of light." Along with the concept of "pyramid," the word "mountain" was used to name these monuments:

"*So some were appointed to draw stones from the stone-quarries in the Arabian mountains to the Nile, and others he ordered to receive the stones after they had been carried over the river in boats, and to draw them to those which are called the Libyan mountains;*"[13]

At the time of Herodotus, the country of Libya did not yet exist, and all of North Africa was called Libya. Therefore, the pyramids of Giza are the same Libyan mountains mentioned by Herodotus. Consequently, the Egyptian pyramids are monuments with a forgotten meaning.

The EDIN sign (back side; plain, steppe, open country) is a composite sign and indicates agricultural fields:

$$\text{EDIN} = \text{E}_2 + \text{DIM} + \text{U}_2$$

Cuneiform E_2 (house; temple; (temple) household; estate) indicates that the land in question is cultivated; the sign DIM (plant) tells us that plants grow on these lands; and sign U_2 (bread, loaf; food; grass, herb; pasture; plant(s)) describes these plants as domesticated.

The expression "temple of the heavenly man (collective)" reflects the meaning of a civilized society: a society where people rose above their wild habits and joined in collective work.

[1.33] Farmers of

[1.34] Lagash

[1.35] gave young mankind's new branch of

[1.36] the Craftsman.

[1.37] Farmers'

[1.38] knowledge of tools in lagaš

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[12] Hermes Trismegistus. *The Corpus Hermeticum.* I. Poemandres, the Shepherd of Men; #5. Translated by G.R.S. Mead. © 2001 Blackmask Online. http://www.blackmask.com

[13] Herodotus. An Account of Egypt. Translated by Macaulay, G. C. (George Campbell), 1852-1915.

[1.39] provided the appearance of the branch of the craftsman.
[1.40] Farmers
[1.41] and the savages of the Earth
[1.42] created Earth with the Soul.

The final sentences of the introductory section succinctly summarize this concept: the agricultural sector, the foundation of civilization, gave rise to various crafts. These two classes constituted the genesis of civilization, a society that exists as a unified entity and adheres to established laws.

Row II: The Soul

[2.1] This text of the Soul describes the rules of communal distribution.
[2.2] Fields of cereals to a man (as team)
[2.3.a] were brought in as the inheritance.
[2.3.b] The upper civil servant performed the geometric figure as
[2.3.c] three mountains in the standing wedge thing.
[2.3.d] In the labor, savages
[2.3.e] left their wild lifestyle behind.
[2.3.f] The shape of master, which man acquired,
[2.3.g] will be permanent.
[2.4] The soul is shared (accepted) by all the collectives who have joined the temple.
[2.5] Soul is the ordinance in these records
[2.6] how to act all men (as a team).

It is noteworthy that the allegory of the "soul" describes an intangible entity, which in reality is the laws adopted by the community for mandatory execution. This is indicated by lines #2.1 and #2.4-#2.6. Additionally, it is interesting to note the mention of a figure of three wedge-shaped (pyramidal, cone-shaped) mountains. At the outset of this work, we referenced the three classes identified by Plato: artisans, guards, and farmers. The figure of three mountains serves as a metaphorical and schematic representation of the three Platonic classes, which manifested as a civilized hierarchy, or organization and order. Hierarchy can be conceptualized as a triangle, as exemplified by the allegory of "mountain."

[2.7] There must be a discussion in the house/land
[2.8] to reach an agreement of the discord under discussion.
[2.9] In the farm fields, savage of the Earth
[2.10] became the settled man (as individual)
[2.11] and self-sufficient.
[2.12] The matter of the Upper civil servant
[2.13] was to place the guidance and the order over the Earth.

[2.14] Community is supervised by the heavenly master of plain.

[2.15] In the community, the owner of heaven and head ruler discuss (the matter).

[2.16] A community is the matter of the upper civil servant.

[2.17] A community is bright god

[2.18] that built

[2.19] the highly arranged society.

[2.20] The form created by the upper civil servant

[2.21] is a sole comprehensive heaven.

The concept of God is currently understood to be an immaterial, omniscient entity that guides and oversees the universe. However, lines #2.17-#2.19 offer a contrasting definition. The etymology of the word "god" traces back to the Indo-Iranian word "bhaga/baga," which means "sharing the good." This term directly connects with the cuneiforms BA and GA$_2$:

BA GA$_2$

The generalized semantic meaning of the cuneiform BA (to divide into shares, share, halve; to allot) and GA$_2$ (house; temple; (temple) household; estate) can be expressed by the phrase "temple/society where people share the good." It is probable that the Slavic concept of "god" ["Бог", pronounced: boːɡ] originated from the first three characters of "bag," and that the English "god" [pronounced: ɡɑːd] derived from the last two "ga." Since cuneiform signs are pictograms that graphically reflect an object with certain properties and meanings, it is evident that the signs BA and GA$_2$ form a figure reminiscent of a certain structure, perhaps a temple, home, or community, as a symbol of settled life. To confirm the semantic meaning of the concept of "god," as "sharing the good," we can turn to the Latin language. The Latin words "divi" (gods), "div" (division) and the English "divine" (divine) and "divide" (divide) undoubtedly confirm the idea that God is a community that distributes the goods produced in equal shares among its members. It is probable that at some stage in the development of earthly civilization, a substitution of concepts occurred, and that today we put a completely different meaning into the concept of "god."

[2.22] Master inspirited savage of the Earth:

[2.23] the harvesting will take away starvation

[2.24] and bring the joy of accompanied sharing.

[2.25] Four former groups

[2.26] divided as follow:

[2.27] The part that does not perform sowing fields and harvesting;

[2.28] those who was traveling across the lands;

[2.29] a farmer;

[2.30] and just savage of the Earth.

Plato presented four main functional groups, or as he called them, classes, necessary for the full functioning of the emerging civilization, through the allegories of fire (guardians and leaders), earth (farmers and herders), water (artisans) and air (barterers, natural exchange). A similar typification is observed in lines #2.25-#2.30: in #2.27, artisans are mentioned, in #2.28, traders, in #2.29,

herders and cultivators, and in #2.30, savages who acted as guards. It may seem that the latter group does not correspond to Plato's fire-guardians class. Nevertheless, it is important to recognize that not all forest hunter-gatherers were immediately inclined to alter their way of life. Consequently, when establishing agricultural settlements, the heavenly masters were obliged to establish detachments to safeguard crops, animal herds and the settlements themselves from those who were unwilling to accept the new order, as well as from wild animals. These groups continued to engage in combat with both savage and animal opponents, but for the purpose of safeguarding the allegorical heaven, rather than for personal gain.

[2.31] The Soul started spinning on the Earth.
[2.32] Upper civil servant said,
[2.33] "The Soul is spinning on the Earth.
[2.34] A highly arranged society
[2.35] raised the Temple, and the Soul removed the Darkness.
[2.36] All men (as a team) in this temple
[2.37] agreed to produce food and share it
[2.38] according to measured food rations.
[2.39] The architectural mixing of the three created an exalted sky.
[2.40] Guidance and order were placed over the Earth's.
[2.41] The Temple built by father
[2.42] ended the bloody forest wars.

Plato gave a rather detailed explanation of the idea reflected in line 2.39:
"*Now if the body of the All had had to come into existence as a plane surface, having no depth, one middle term would have sufficed to bind together both itself and its fellow-terms; but now it is otherwise: for it behoved it to be solid of shape, and what brings solids into unison is never one middle term alone but always two. Thus it was that in the midst between fire and earth God set water and air, and having bestowed upon them so far as possible a like ratio one towards another — air being to water as fire to air, and water being to earth as air to water, — he joined together and constructed a Heaven visible and tangible. For these reasons and out of these materials, such in kind and four in number, the body of the Cosmos was harmonized by proportion and brought into existence. These conditions secured for it Amity, so that being united in identity with itself it became indissoluble by any agent other than Him who had bound it together.*"[14] [Plato; Timaeus; 32a-c][7]
Plato posits that the creation of a viable civilization (cosmos, heaven) necessitates the existence of four functional groups, whose relations should be based on principles of equality, public property, and friendship. Once established on these principles, humanity will exist forever and can only be destroyed by its own actions.

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[14] Plato. Plato in Twelve Volumes, Vol. 9 translated by W.R.M. Lamb. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1925.

Row III: New mountains (new hierarchy)

[3.1] The mountains raised on the Earth.
[3.2] Soul was formed on the Earth.
[3.3] The upper civil servant's affairs
[3.4] were to rotate the Soul on the Earth
[3.5] until the heavenly man (as a team) was established
[3.6] as a farmer.

The phrase "The mountains raised on the Earth" marks the culmination of the initiation of the majority of hunter-gatherers into a social order. In other words, the end of the construction of a civilized society with a hierarchical structure, i.e., a proportionally ordered body of the cosmos.

[3.7] The plain of Lagash
[3.8] is a land of geometric shape that brings the wheat.
[3.9] The business of the upper civil servant inside the Temple
[3.10] was to tie up local wild prides with the Soul
[3.11] until it was announced that they become man's (as a team)
[3.12] son of burnt offerings;
[3.13] until heavenly man (as a team) would be able to go out into the field
[3.14] of the net of the local grain fields.

The term "burnt offering" is known from the Holy Scriptures and has various interpretations. In the context under discussion, it denotes the formation of the Neolithic savage as a participant in the working community, the eradication of his savage habits, and the introduction of work for the benefit of the community, i.e., the dedication of one's work to be shared with other members.

[3.15] Those who was traveling across the lands
[3.16] shared [food] with seniors.
[3.17] In the heart of savage
[3.18] the levee was broke,
[3.19] angriness came to an end and they united into one heaven.
[3.20] "The Temple of Unity of common food sharing (burnt offering) was luxuriantly erected on the Earth," foremost leader announced.
[3.21] The Soul has established in the settlement
[3.22] the order, for those who shared (joined) The Temple of Unity
[3.23] to always distribute food in equal portions.

The Temple of Unity is a civilized society based on public ownership, unity, collectivism and equal distribution of crops and food.

[3.24] Agricultural fields bordered with reed buildings.

[3.25] The remaining mountains are the monuments
[3.26] of the 5 lands Temple,
[3.27] which drove away the Big Darkness.

       The Temple of the Five Lands refers to the five regions of the planet mentioned at the beginning, where food-producing communities were formed based on the same laws and principles. A new way of life and abundant food pacified and reconciled the savages. Bloody forest wars, cannibalism, aggression, violence, and famine, described in one word as "darkness," which had ruled the hunter-gatherers for thousands of years, disappeared from the lives of earthlings. Thus, the pyramidal structures found in almost all of these places are monuments to this greatest event.

[3.28] Any simple worker
[3.29] was counted as an important one for integrity of the earth establishment.
[3.30] The business of the civil servants (shepherds – ref Plato)
[3.31] was to involve savages
[3.32] to the Temple by splitting breads.
[3.33] Established soul (posted laws)
[3.34] raised branch
[3.35] of organized farmers.
[3.36] Savages proceeded
[3.37] to settle in reed dwellings near the fields.
[3.38] Thus, the Soul begun spinning on the Earth.

Row IV: Collectivism Education

[4.1] The upper civil servant announced,
[4.2] "*Soul formed on the Earth*
[4.3] *the highly arranged society*
[4.4] *with harvesting for self-sufficiency*."
[4.5] The matter of the upper civil servant
[4.6] was to supervise all households of communal estate available.
[4.7] The matter of leaders on sides
[4.8] was to place the guidance and the order over Earth.
[4.8.1] The heavenly ruler was overseeing plain (location, region).
[4.8.2] The heavenly ruler worked in the field.
[4.9] The main matter of the upper servant was
[4.10] to create the Soul, which will remove the night.
[4.11] The dwellers of numerous settlements (lagaš^ki) formed a Heaven:
[4.12] the guards,
[4.13] the teams of masters of various goods,

[4.14] the farmers.

Lines #4.12-#4.14 contain professional typing strictly according to Plato:
"*Didn't we begin by separating off the class of farmers and all the other craftsmen in the city from the class of those who were to wage war on its behalf?*" [Plato; *Timaeus*; 17c][11]

To designate guards (#4.12), two signs NI and SU are used:

NI.SU

The sign NI ((to be) paralyzed) describes the stopping effect on uninvited guests, and SU (person, body) describes the guard himself. The combination of the signs NI and SU is partly reminiscent of the combination of the signs GIR_2 and SU used in the description of Upper Civil Servant:

GIR_2.SU

It is easy to see that the pictographic shapes of both combinations resemble chess pieces, with NI.SU representing a pawn and GIR_2.SU representing a king, i.e. private and chief. The sign GIR_2 (razor; sword, dagger) describes the piercing and cutting properties of the body, and SU (skin; body; person) describes the body itself. Plato described the guards in exactly the same way:
"*Wherefore, we are preserving the probable account when we assign this <...> the most mobile to fire, <...> the smallest body to fire, <...> the first in point of sharpness to fire... As regards all these forms, that which has the fewest bases must necessarily be the most mobile, since it is in all ways the sharpest and most acute of all; and it must also be the lightest, since it is composed of the fewest identical parts;...*"[15] [Plato; *Timaeus*; 56a-b][7]

[4.15] The fields of the settlements (lagash[ki])
[4.16] were slit with a plow share, making strips of furrows.
[4.17] The native workers
[4.18] were gathering around the master while he was working at the field.
[4.19] The worker
[4.20] and the farmer
[4.21] were a natives of the savages of the Earth.
[4.22] Those natives became the basis for the senior form,
[4.23] which the former established as a new hierarchy of affairs (relationships),
[4.24] and thus the Soul was formed on the Earth.
[4.25] The upper civil servant announced,
[4.26] "The Soul formed on the Earth
[4.27] highly arranged society.
[4.28] the Temple of Unity
[4.29] took away the big night.
[4.30] From the heaven, the rain flooded all

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[15] Plato. Plato in Twelve Volumes, Vol. 9 translated by W.R.M. Lamb. Cambridge, MA, Harvard University Press; London, William Heinemann Ltd. 1925.

[4.31] the plain of heaven and the great pillars, and it sank the shrine into the sea.
[4.32] The idea of the equal distribution will rise again
[4.33] and will take away the night.
[4.34] The pure teaching of the heavenly master
[4.35] and the leading principle of the heavenly servant is
[4.36] the man (as an individual) obeyed the Man (as a team). (minority obeys majority)

Mention of a certain flood can be found in the ancient works of various peoples in different parts of the planet. In mythological literature in general, and in this source in particular, the flood is a metaphor reflecting catastrophic changes in the social order due to society's departure from the ideas of public ownership and collectivism, which led to social stratification, unequal distribution of wealth, injustice, oppression and other social evils. The author expresses the hope that the aspirations of the working class for collectivism and public ownership will be embodied in the temple of a new civilization that they are building.

Row V: Word is the Law

[5.1] Craftsmen
[5.2] and farmers
[5.3] in the settlements (lagaš^{ki})
[5.4] produced food and goods, distributing them equally.
[5.5] The upper civil servant taught:
[5.6] The word is a posted law, according to which the heavenly master of the plain supervises.
[5.7] The word is a posted law, according to which the upper civil servant acts.
[5.8] The word is a posted law of the highly arranged society.
[5.9] This is the Soul that makes lands communal property.
[5.10] The management in the temple of the public ownership
[5.11] is carried out by the soul
[5.12] who brings order and guidance to the Earth.
[5.13] These are the chief cornerstone of the foundation of the temple that a son of the man (as a team) will build.

This passage explains the difference between the metaphors "soul" and "word": a word is a specific instruction, a rule, and the soul is a collection, a set of all the laws that determine the actions of society and the individual. Moreover, it is worth noting that the metaphor "soul" reflects not just a set of laws, but precisely the laws of a civilization built on public ownership. Only highly evolved beings who are focused on serving society and not on satisfying their own primitive animal and selfish needs can have a true soul.

[5.14] The lord of the heaven is a man (as a team) of the burnt offering temple

[5.15] created by the upper civil servant.
[5.16] The owner of the heaven is a man (as a team) of the burnt offering temple
[5.17] of the highly arranged society.
[5.18] The wild ones of this Earth became a man (as a team):
[5.19] craftsmen
[5.20] and farmers
[5.21] of settlements (Lagash)
[5.22] and its scattered grain fields.
[5.23] Heavenly master was supervising the plain (location, region),
[5.24] where the wild ones went and covered it with expanding cereals.
[5.25] The Master of heaven made (Master of heaven – ref Plato: demiurge)
[5.26] the life body with the hierarchy:
[5.27] the highly arranged society
[5.28] of the first farmers.
[5.29] The upper civil servant created
[5.30.1] the performing man of the exalted heaven,
[5.30.2] which accepted sharing.

In Plato's Timaeus, the demiurge (god) creates a beautiful cosmos:
"*Since the god wanted nothing more than to make the world like the best of the intelligible things, complete in every way, he made it a single visible living thing, which contains within itself all the living things whose nature it is to share its kind.*" [Plato; *Timaeus*; 30d-31a][11]
The word "demiurge" ("master, craftsman, creator") is of ancient Greek origin and is formed from two concepts - "land, people" and "labor, work." The general semantic meaning of these terms can be expressed by the expression "working people." In the passage under consideration, the Master of Civilization is the working team – god, master, and demiurge – of the Temple of Burnt Offerings.

Row VI: Conclusion

[6.1] In the heaven lighted up
[6.2] the shining star of heavenly young man (young mankind)
[6.3] and order (kosmos) was completed.

The metaphorical device of the shining star of young humanity once again forces us to turn to Plato:
"*This, then, was the reason why all those everlasting and unwandering stars – divine living things which stay fixed by revolving without variation in the same place – came to be.*" [Plato; *Timaeus*; 40b][11]

In the text under consideration, however, there is a difference between the metaphors: Plato uses the image of a star to describe settled settlements and their working societies, while the author of the Entemena uses the image of humanity as a whole.

[6.4] Craftsman for matter of affairs
[6.5] is an appropriate thing for the plenty.
[6.6] The upper civil servant from
[6.7] the highly arranged society
[6.8] assigned a task to create a divine man (as a team)
[6.9] from those savages that proceeded with
[6.10] the Soul spinning on the Earth.
[6.11] The upper civil servant completed his job and
[6.12] the Soul started to spin (had been formed) on the Earth.
[6.13] The matter of highly arranged society
[6.14] is the labor for the life.
[6.15] The basic form of these early households was brought down
[6.16] from Heaven with the Soul
[6.17] for those scattered savages
[6.18] by those who came from the mountain.

The main form of economic management of the first settled settlements was the producing economy. Of course, the main labor force of these communities became the Neolithic savages themselves. Moreover, as the author of the text claims, the hunter-gatherers did not come to a new type of agriculture on their own, but were taught it by people of another civilization, a metaphorical mountain.

The following quotation from the Timaeus links the rain of the flood (#4.30), the leaders (shepherds and herdsmen) who came from the mountains (#6.18), and a certain wonderful but destroyed state (#6.20):

"*On the other hand, whenever the gods send floods of water upon the earth to purge it, the herdsmen and shepherds [e] in the mountains preserve their lives...*" [Plato; *Timaeus*; 22d-e][11]

The flood is not to be taken literally, of course. The flood is an allegory that describes the destruction of the foundations and way of life of a happy society. In our case, this is a society or state whose citizens were the Upper Civil Servant and his leaders in the regions. Their state was built on the principles of public ownership and collectivism, but it was destroyed by a society of a different kind, a society based on the worship of the golden calf. The author, the Upper Civil Servant, warned the first communities of earthly civilization of this in line #6.29, so that their brainchild would avoid this fate if possible: "Create your own society and get rid of the golden calf in it."

[6.19] The heavenly lord of the plain is a representative (branch, part)
[6.20] of a once prosperous and divine, but destroyed state (society).
[6.21] The upper civil servant's teaching is
[6.22] his own literary writing
[6.23] pressed on the face of this checkered surface.
[6.24] An excellent team has come a long way
[6.25] dealing from heaven with the becoming of the temple households

[6.26] and teaching the residents of the one temple to order.
[6.27] From the very beginning, the team took care of man's (as a team) life,
[6.28] speaking to the hearts of residents:
[6.29] "Create your own society and get rid of the golden calf in it."
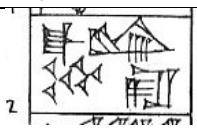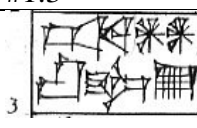
The message on the Entemen cone gives only a general idea of the events of the distant past, as a result of which earthly civilization was born. Those who created the new world wanted all rational beings to overcome their wild habits, to unite and share the created good among all. To support this, we would like to quote another passage from the works of Plato, which describes the transformation of nomadic hunters and gatherers into sedentary farmers:

"*The god wanted everything to be good and nothing to be bad so far as that was possible, and so he took over all that was visible – not at rest but in discordant and disorderly motion – and brought it from a state of disorder to one of order, because he believed that order was in every way better than disorder.*" [Plato; *Timaeus*; 30a][11]
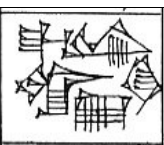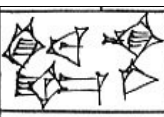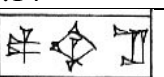
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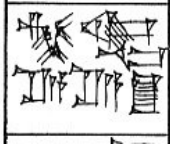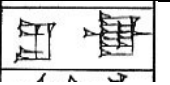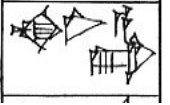
Below are tables of cuneiform sequences from the Entemen Cone surface, their transliterations and interpretations.

Row #1
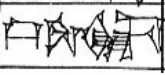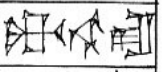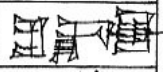
#1.1			
	✳	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)"
		EN	en [LORD] wr. en; u₃-mu-un; umun "lord; master; ruler"
		KID	LIL [PLAIN] wr. LIL₂ "plain"

an-en-LIL₂

Heavenly master of the plain,

#1.2			
		LUGAL	lugal [KING] wr. lugal; lu₂-gal "lord; master; owner; king; a quality designation"
		KUR	gin [MOUNTAIN] wr. gin₃ "mountain(s)" kur [BURN] wr. kur "to burn, light up" kur [MOUNTAIN] wr. kur; kir₅ "underworld; land, country; mountain(s); east; easterner; east wind"
		RA	-ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

lugal kur-kur-ra

lord of mountains,

#1.3			
		AB	abba [FATHER] wr. ab; ab-ba; abba₂ "old (person); witness; father; elder; an official"
		BA	ba [ALLOT] wr. ba "to divide into shares, share, halve; to allot"
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" diĝir [DEITY] wr. diĝir; dim₃-me-er; dim₃-me₈-er; dim₃-mi-ir; di-me₂-er "deity, god, goddess"
		URU	urun [EXALTED] wr. urunₓ(EN); u₁₈-ru; uru; uru₁₅ "(to be) exalted; (to be) strong"
		NE	de [BRING] wr. de₆; ga; de₃; ir; de₂ "to bring, carry" **Plural ergative case**: the term "ergative verb" is still circulating in the literature on generative syntax
		KID	LIL [KNOWLEDGE] wr. LIL₂ "secret knowledge"

ab ba an-an uru de₃ LIL₂

the father that brought knowledge of sharing and the exalted heavens,

#1.4			
		KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate"
		GI	gin [ESTABLISH] wr. gin₆; gi-na; gi-in; ge-en; gin "(to be) permanent; to confirm, establish (in legal contexts), verify; (to be) true; a quality designation; medium quality"
		NA	na [MAN] wr. na "man" na [STONE] wr. na₄; na; ⁿᵃ₄na "stone; stone weight"
		NI	zal [PASS] wr. zal "to get up early; to finish, come to an end; to dissolve, melt, disintegrate, break down, collapse; to quake; to pass time" **Pronoun:** his/her/their
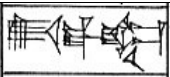
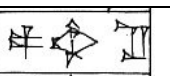|	Sign	Name	Meaning
	〈sign〉	TA	ana [WHAT?] wr. a-na; <mark>ta</mark>; ta-a "what?; as much as (math.)" -ta - <mark>from</mark>, after (ablative);motion away from something

dug₄ gin₆ na zal-ta

ordered to establish a man (as a team) from the disintegrated one.

#1.5

	Sign	Name	Meaning
5	〈sign〉	AN	an [SKY] wr. <mark>an</mark> "sky, heaven; <mark>upper</mark>; crown (of a tree)"
	〈sign〉	NIN	nin [LADY] wr. <mark>nin</mark>; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; <mark>mistress</mark>, owner; lord"
	〈sign〉	GIR₂	ĝiri [DAGGER] wr. ĝiri₂; ᵘʳᵘᵈĝiri₂; me₂-er; me-er; me-ri "razor; <mark>sword</mark>, dagger"
	〈sign〉	SU	kuš [SKIN] wr. <mark>kuš</mark> "skin; leather; <mark>body</mark>; person"

[an-nin-ĝiri₂-kuš]

The upper civil servant,

#1.6

	Sign	Name	Meaning
6	〈sign〉	AN	an [SKY] wr. <mark>an</mark> "sky, heaven; upper; <mark>crown</mark> (of a tree)"
	〈sign〉	ŠÁRA	agar [MEADOW] (135x: Ur III, Old Babylonian) wr. a-gar₃; agar₄; <mark>agar₃</mark>; agar₃; a-da-ar "meadow" [working class] ⬜ LAGAB kilib [TOTAL] wr. <mark>kilib</mark>; kilib₃ "total, sum; (the) whole, entirety; <mark>assembly</mark>" niĝin [TOTAL] wr. <mark>niĝin₃</mark>; niĝin "total, sum; (the) whole, entirety" 〈sign〉 SIG₇ (IGI-gunû) 10,000 agarniĝin [OFFICIAL] wr. agar₄-niĝin₂ "an official" sig [WORKER] wr. <mark>sig₇</mark> "<mark>a class of worker</mark>"
	〈sign〉	BI	**-bi [THAT]** wr. -bi " its, their, it, this, <mark>that</mark>, those, and"

an [kilib+sig₇]-bi

the leader of the working class,

#1.7

	Sign	Name	Meaning
7	〈sign〉	KI	ki [PLACE] wr. <mark>ki</mark> "place; ground, <mark>earth</mark>, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	〈sign〉	E	ni [FEAR] wr. ni₂; <mark>e</mark>; ne₄ "fear, <mark>aura</mark>"
	〈sign〉	NE	bir [SCATTER] wr. bir; bi-bi-re; bir₉ "to scatter, disperse" de [BRING] wr. de₆; ga; <mark>de₃</mark>; ir; de₂ <mark>"to bring, carry"</mark> **Plural ergative case**: the term "ergative verb" is still circulating in the literature on generative syntax
	〈sign〉	SUR	sur [FORM] wr. <mark>sur</mark> "to form" sur [SPIN] wr. sur "<mark>to spin</mark>; to twist; to slither"

ki e de₃ sur

brought the Soul to the earth and made it spin.

#1.8

	Sign	Name	Meaning
8	〈sign〉	ME	me [BE] wr. <mark>me</mark>; em; am₃ "<mark>to be</mark>"
	〈sign〉	DI	did [LAWSUIT] wr. <mark>di</mark> "<mark>lawsuit, trial</mark>; legal decision" sa [ADVICE] wr. sa₂ "advice, counsel; resolution, intelligence"

me di

There was the decision

#1.9

	Sign	Name	Meaning
	〈sign〉	LUGAL	lugal [KING] wr. <mark>lugal</mark>; lu₂-gal "lord; <mark>master</mark>; owner; king; a quality designation" saĝ [KING] wr. <mark>saĝ₄</mark> "king"
	〈sign〉	GIR₃	ir [MIGHTY] wr. <mark>ir₃</mark>; ir₃ "mighty"
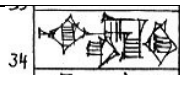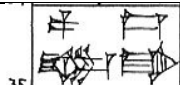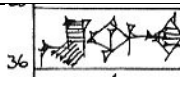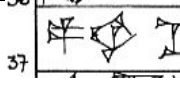
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		KID	LIL [PLAIN] wr. LIL$_2$ "plain"

lugal-ir$_9$ ki LIL$_2$

of the mighty master of the plain,

#1.10

		KA	dug [SPEAK] wr. dug$_4$ "to speak, talk, say; to order; to do, perform; to negotiate"
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)"
		KA	dug [SPEAK] wr. dug$_4$ "to speak, talk, say; to order; to do, perform; to negotiate"
		DI	sa [ADVICE] wr. sa$_2$ "advice, counsel; resolution, intelligence"
		NA	na [MAN] wr. na "man" na [STONE] wr. na$_4$; na; ^{na_4}na "stone; stone weight"
		TA	ana [WHAT?] wr. a-na; ta; ta-a "what?; as much as (math.)" -ta - from, after (ablative);motion away from something

dug$_4$ an dug$_4$ sa$_2$-na ta

to create Heaven, to create an intelligent man (as a team) from

#1.11

		ŠU	šuniĝin [TOTAL] wr. šu-niĝin$_2$; šu-niĝin; ŠU "total, sum"
		EŠ$_2$	ĝir [NATIVE] wr. ĝir$_{15}$ "native, local" **Terminative case**: - še$_3$ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal.
		BI	bad [OPEN] wr. bad; ba; be$_2$ "(to be) remote; to open, undo; to thresh grain with a thresh-ing sledge" ešemen [ROPE] wr. ešemen; ešemen$_2$; e-šen; ešemen$_3$; ešemen$_5$ "game, play; skipping rope" **-bi [THAT]** wr. -bi " its, their, it, this, that, those, and"
		RA	-ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

ĝir$_{15}$ gana$_2$- ešemen$_5$-ra

all the local ones that were game

#1.12

		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		BA	ba [ALLOT] wr. ba "to divide into shares, share, halve; to allot"
		NA	na [MAN] wr. na "man" na [STONE] wr. na$_4$; na; ^{na_4}na "stone; stone weight"
		NE	gibil [NEW] wr. gibil; gibil$_4$ "(to be) new" **Plural ergative case**: the term "ergative verb" is still circulating in the literature on gener-ative syntax
		KAK	du [BUILD] wr. du$_3$ "to build, make; to do, perform"

ki ba-na-gibil$_4$ du$_3$

for making new dividing man (as a team).

#1.13

		UŠ	uš [FOUNDATION] wr. uš "foundation"

uš

The foundation

#1.14

		PA	mu [MANLY] wr. mu$_6$ "manly; young man" **Young mankind** pa [BRANCH] wr. pa; pa$_9$ "wing; branch, frond"

	Sign	Translit	Definition
	◇	TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" mul [FOUNDATION] wr. mul₃ "foundation(s)" temen [FOUNDATION] wr. temen "foundation"
		SI	sig [PLACE] wr. sig₉; sig₁₀; si-ig "to place" sig [TIE] wr. sa₂; sig₉ "to tie (shoes)"
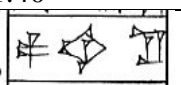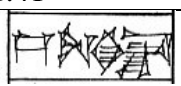
[mu₆-mul₂-sig₉]=ensi₂ (ensik [FARMER] wr. ensi₂ "a farmer")

## of farmers

#1.15

	Sign	Translit	Definition
		GIŠ	ĝeš [TREE] wr. ĝeš; mu; u₅ "tree; wood; a description of animals"
		KUŠU₂	ah [SPITTLE] wr. ah₆; uh₃; ᵃah "a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		KID	LIL [PLAIN] wr. LIL₂ "plain"

[ĝeš-uh₃-ki] LIL₂

was the primitive savage of the Earth.

#1.16

	Sign	Translit	Definition
		NAM	nam [FATE] wr. nam; na-aĝ₂ "determined order; will, testament; fate, destiny"
		KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"
		MA	mada [LAND] wr. ma-da; ma "land, country; earth, land"
		SI	sig [PLACE] wr. sig₉; sig₁₀; si-ig "to place"
		A	e [HOUSE] wr. e₂; ĝa₂; e₄ "house; temple; (temple) household; station (of the moon)?; room; house-lot; estate"
		DIR	dirig [EXCEED] wr. diri; RI "(to be) very great, supreme, excellent; more than; (to be) powerful, competent; (to be) big, huge; (to be) abundant; on, over, above; against; radiance; to project, stick up, build high; (to be) surplus"
		EŠ₂	huĝ [HIRE] wr. huĝ; huₓ(KU)-un "to hire, rent; to install in office" **Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal.

nam inim ma sig₉ a diri huĝ

The word of the order placed on the Earth raised a supreme temple

#1.17

	Sign	Translit	Definition
		E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
		AG (AK)	ak [DO] wr. ak; a "to do; to make; to act, perform; to proceed, proceeding (math.)"

e ak

and created the Soul.

#1.18

	Sign	Translit	Definition
		NA	na [MAN] wr. na "man" na [STONE] wr. na₄; na; ⁿᵃ₄na "stone; stone weight"
		KAK	du [ALL] wr. du₃ "all" du [BUILD] wr. du₃ (ru₂) "to build, make; to do, perform"
		A	e [HOUSE] wr. e₂; ĝa₂; e₄ "house; temple; (temple) household; station (of the moon)?; room; house-lot; estate"
		BI	-bi [THAT] wr. -bi " its, their, it, this, that, those, and"

na du₃ e₄-bi

Man (as a team) built that temple

#1.19

	Sign	Translit	Definition
		NI	lidga [VESSEL] wr. lid₂-ga; lid₂-da-ga; li-id-ga; lid₂; lidda; lidda₂ "measuring vessel; a unit of capacity" **Pronoun:** his/her/their

		PAD	kurum [RATION] wr. kurum₆ "food ration" pad [BREAK] wr. pad "to break (into bits)" šukur [RATION] wr. PAD; šukur₂ "food allocation, ration"

lid₂ šukur₂

of the equal food distribution (sharing).

#1.20

		EDIN	eden [BACK] wr. eden "back, upper side" **farm fields, agricultural fields** eden [PLAIN] wr. eden "plain, steppe, open country"
			𝌆 E, E₂ e [HOUSE] wr. e₂; ĝa₂; e₄ "house; temple; (temple) household; station; room; house-lot; estate" DIM dim [PLANT] wr. dim "plant" U₂ u [PLANTS] wr. u₂ "bread, loaf; food; grass, herb; pasture; plant(s)" NA na [MAN] wr. na "man" (as team)
		NU₁₁	ĝešnu [LIGHT] wr. ĝeš-nu₁₁; ĝešnu; gešnu₂ "light"
		BUR	bur [BOWL] wr. bur; ⁿᵃ₄bur "(food) offering, sacrifice; meal(-time); (stone) bowl; a priest"
		LA	lala [PLENTY] wr. la-la; a-la; la "plenty, happiness, lust"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		EŠ₂	**Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal.

eden [ĝešnu-bur-la]=lagaš-ki-še₃ (lagaš [STOREHOUSE] wr. lagaš "storehouse")

Farm fields of Lagash

#1.21

		NI	zal [PASS] wr. zal "to get up early; to finish, come to an end; to dissolve, melt, disintegrate, break down, collapse; to quake; to pass time" **Pronoun:** his/her/their
		DU	gin [ESTABLISH] wr. gin₆; gi-na; gi-in; ge-en; gin "(to be) permanent; to confirm, establish (in legal contexts), verify; (to be) true; a quality designation; medium quality" gub [STAND] wr. gub "to stand; (to be) assigned (to a task)"

zal gin

will stay forever.

#1.22

		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"
		GIR₂	ĝiri [DAGGER] wr. ĝiri₂; ᵘʳᵘᵈĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"
		SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"

[an-nin-ĝiri₂-kuš]

The upper civil servant

#1.23

|			
		UR	ur [MAN] wr. ur "man" ur [SERVANT] wr. ur "servant"
		SAG	saĝ [HEAD] wr. saĝ "head; person; capital"
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)"
		EN	en [LORD] wr. en; u₃-mu-un; umun "lord; master; ruler"
		KID	LIL [KNOWLEDGE] wr. LIL₂ "secret knowledge" LIL [PLAIN] wr. LIL₂ "plain"
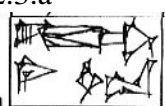
	⌐	LAL	la [HANG] wr. la₂; la; lal₂ "to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry"
	▦	KID	LIL [PLAIN] wr. LIL₂ "plain"

ur-saĝ an-en-LIL₂ la₂ LIL₂

is the head man of the heavenly master of the plain, which is supervising fields.

#1.24

24		KA	inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"
		SI	sig [PLACE] wr. sig₉; sig₁₀; si-ig "to place"
		DI	did [LAWSUIT] wr. di "lawsuit, trial; legal decision"
		NI	gur [THICK] wr. gur₄; gur₁₄; gur₁₃ "(to be) thick; (to be) big, to feel big" **Pronoun:** his/her/their
		TA	ana [WHAT?] wr. a-na; ta; ta-a "what?; as much as (math.)" [from, away] -ta - from, after (ablative);motion away from something

inim-si di-gur₁₃-ta

The word that took place at the great gathering

#1.25

|			
25		GIŠ	ĝeš [TREE] wr. ĝeš; mu; u₅ "tree; wood; a description of animals"
		KUŠU₂	ah [SPITTLE] wr. ah₆; uh₃; ªah "a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case:** "The dog's dinner," "The dinner of the dog"
		DA	da [LINE] wr. da "line, edge, side" -da,-di - with (comitative); In English, the preposition "with", in the sense of "in company with" or "together with"

[ĝeš-uh₃-ki]-da

with the savages of the Earth

#1.26

26		DAM	dam [SPOUSE] wr. dam "spouse"
		ḪA	haX [CONTAINER] wr. ha-X "type of container"
		RA	-ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

dam [ha-X]-ra

brought them together

#1.27

27		E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
		DA	-da,-di - with (comitative); In English, the preposition "with", in the sense of "in company with" or "together with"
		AK	ak [DO] wr. ak; a "to do; to make; to act, perform; to proceed, proceeding (math.)"

e da ak

to act according to the Soul.

#1.28

28		KA	inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)"
		EN	en [LORD] wr. en; u₃-mu-un; umun "lord; master; ruler"
		KID	LIL [PLAIN] wr. LIL₂ "plain"
		LAL	la [STRETCH] wr. la₂ "to stretch out; to be in order"
		TA	ana [WHAT?] wr. a-na; ta; ta-a "what?; as much as (math.)" [from, away] -ta - from, after (ablative); motion away from something
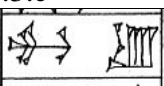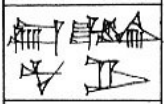
inim an-en-LIL$_2$ la$_2$-ta

A word from the master of the plains, bringing an order,

#1.29

	𒊓	SA	sa [ENTRY] wr. sa "lexical entry"
	𒌋	U	u [TOTALITY] wr. u; u$_5$ "totality, world" u [EARTH] wr. u "earth"
	𒆗	GAL	gal [BIG] wr. gal; gu-la; gu-ul; gal-gal; ku-ul "(to be) big, great; (to be) retired, former; (to be) mature (of male animals)"
	𒉈	NE	nen [THIS] wr. ne; ne-en; ne-e "this" **Plural ergative case**: the term "ergative verb" is still circulating in the literature on generative syntax
	𒌋	U	u [EARTH] wr. u "earth"

sa u-gal ne u

is a literary metaphor of a former world for this earth. (ref Plato)

#1.30

	𒅖	IŠ	iš [MOUNTAIN] wr. iš "mountain(s)"
	𒂦	DU$_6$	du [PLATFORM] wr. du$_6$ "throne platform for a deity" dud [MOUND] wr. du$_6$ "(ruin) mound"
	𒅅	KID$_2$	taka [ABANDON] wr. tak$_4$ "to set aside, leave behind; to save, keep back, hold back"
	𒁉	BI	bad [OPEN] wr. bad; ba; be$_2$ "(to be) remote; to open, undo; to thresh grain with a threshing sledge" **-bi [THAT]** wr. -bi " its, their, it, this, that, those, and"

iš du$_6$ tak$_4$-bi

Mountains is abandoned monuments.

#1.31

	𒂔	EDIN	eden [BACK] wr. eden "back, upper side" **farm fields, agricultural fields** eden [PLAIN] wr. eden "plain, steppe, open country"
	𒈾	NA	na [MAN] wr. na "man" na [STONE] wr. na$_4$; na; na$_4$na "stone; stone weight"
	𒆠	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	𒁀	BA	ba [ALLOT] wr. ba "to divide into shares, share, halve; to allot"
	𒉌	NI	NI [~NET] wr. NI "a designation of nets" **Pronoun:** his/her/their
	𒍑	UŠ	us [SIDE] wr. us$_2$ "side, edge; path" uš [FOUNDATION] wr. uš "foundation"

eden na ki ba NI uš-uš

Eden (farm fields) is the land divided by the man into squares with passes.

#1.32

	𒂍	E$_2$	e [HOUSE] wr. e$_2$; ĝa$_2$; e$_4$ "house; temple; (temple) household; station (of the moon)?; room; house-lot; estate"
	𒀭	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" diĝir [DEITY] wr. diĝir; dim$_3$-me-er; dim$_3$-me$_8$-er; dim$_3$-mi-ir; di-me$_2$-er "deity, god, goddess"
	𒈾	NA	na [MAN] wr. na "man" na [STONE] wr. na$_4$; na; na$_4$na "stone; stone weight"
	𒁺	DU	gin [ESTABLISH] wr. gin$_6$; gi-na; gi-in; ge-en; gin "(to be) permanent; to confirm, establish (in legal contexts), verify; (to be) true; a quality designation; medium quality"

e$_2$ an-na gin

Temple of a heavenly man (as a team) will be eternal (immortal).

#1.33

	𒉺	PA	mu [MANLY] wr. mu$_6$ "manly; young man" **Young mankind** pa [BRANCH] wr. pa; pa$_9$ "wing; branch, frond"

		TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" mul [FOUNDATION] wr. mul$_2$ "foundation(s)" temen [FOUNDATION] wr. temen "foundation"
		SI	sig [PLACE] wr. sig$_9$; sig$_{10}$; si-ig "to place" sig [TIE] wr. sa$_2$; sig$_9$ "to tie (shoes)"

[mu$_6$-mul$_2$-sig$_9$]=ensi$_2$ (ensik [FARMER] wr. ensi$_2$ "a farmer")

Farmers

#1.34

		NU$_{11}$	ĝešnu [LIGHT] wr. ĝeš-nu$_{11}$; ĝešnu; gešnu$_2$ "light"
		BUR	bur [BOWL] wr. bur; ^{na_4}bur "(food) offering, sacrifice; meal(-time); (stone) bowl; a priest"
		LA	lala [PLENTY] wr. la-la; a-la; la "plenty, happiness, lust"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"

[ĝešnu-bur-la]=lagaš-ki (lagaš [STOREHOUSE] wr. lagaš "storehouse")

of Lagash

#1.35

		PA	mu [MANLY] wr. mu$_6$ "manly; young man" **Young mankind** pa [BRANCH] wr. pa; pa$_9$ "wing; branch, frond"
		GIŠ	ĝeš [TREE] wr. ĝeš; mu; u$_5$ "tree; wood; a description of animals"
		BÍL	gibil [SPROUT] (7x: Old Babylonian) wr. ^{ĝeš}gibil "sprout, offshoot"
		GA	de [BRING] wr. de$_6$; ga; de$_3$; ir; de$_2$ "to bring, carry"

mu$_6$ ^{ĝeš}gibil ga

gave young mankind's new branch of

#1.36

		EN	en [LORD] wr. en; u$_3$-mu-un; umun "lord; master; ruler"
		TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" mul [FOUNDATION] wr. mul$_2$ "foundation(s)" temen [FOUNDATION] wr. temen "foundation"
		ME	me [BEING] wr. me "Being, divine properties enabling cosmic activity; office; (cultic) or-dinance"
		NA	na [MAN] wr. na "man" na [STONE] wr. na$_4$; na; ^{na_4}na "stone; stone weight"

[en-te-me-na]

the Craftsman.

#1.37

		PA	mu [MANLY] wr. mu$_6$ "manly; young man" **Young mankind** pa [BRANCH] wr. pa; pa$_9$ "wing; branch, frond"
		TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" mul [FOUNDATION] wr. mul$_2$ "foundation(s)" temen [FOUNDATION] wr. temen "foundation"
		SI	sig [PLACE] wr. sig$_9$; sig$_{10}$; si-ig "to place" sig [TIE] wr. sa$_2$; sig$_9$ "to tie (shoes)"

[mu$_6$-mul$_2$-sig$_9$]=ensi$_2$ (ensik [FARMER] wr. ensi$_2$ "a farmer")

Farmers' (young mankind tied foundation)(ref Plato)

#1.38

		NU$_{11}$	ĝešnu [LIGHT] wr. ĝeš-nu$_{11}$; ĝešnu; gešnu$_2$ "light"
		BUR	bur [BOWL] wr. bur; ^{na_4}bur "(food) offering, sacrifice; meal(-time); (stone) bowl; a priest"
		LA	lala [PLENTY] wr. la-la; a-la; la "plenty, happiness, lust"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"

		KA	zu [SHARE] wr. ĝešzu₂; zu₂ "plow share; blade of the hoe; point (of a battering ram)"
		KID	LIL [KNOWLEDGE] wr. LIL₂ "secret knowledge"

[ĝešnu-bur-la]=lagaš-ki zu₂ LIL₂ (lagaš [STOREHOUSE] wr. lagaš "storehouse")

knowledge of tools in Lagaš

#1.39

		EN	en [LORD] wr. en; u₃-mu-un; umun "lord; master; ruler"
		A2	a [ARM] wr. a₂ "arm; labor; wing; horn; side; strength; wage; power"
		KAL	kalag [STRONG] wr. kal-ga; kalag; kal-la "(to be) strong, powerful, mighty; to reinforce; to provide for" šedu [SPIRIT] wr. šedu; šedu₂; šedu₃ "spirit"
		LI	li [BRANCH] wr. li "branch, twig"

en-a₂ kalag li

provided the appearance of the branch of the craftsman.

#1.40

		PA	mu [MANLY] wr. mu₆ "manly; young man" **Young mankind** pa [BRANCH] wr. pa; pa₉ "wing; branch, frond"
		TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" mul [FOUNDATION] wr. mul₂ "foundation(s)" temen [FOUNDATION] wr. temen "foundation"
		SI	sig [PLACE] wr. sig₉; sig₁₀; si-ig "to place" sig [TIE] wr. sa₂; sig₉ "to tie (shoes)"

[mu₆-mul₂-sig₉]=ensi₂ (ensik [FARMER] wr. ensi₂ "a farmer")

Farmers

#1.41

		GIŠ	ĝeš [TREE] wr. ĝeš; mu; u₅ "tree; wood; a description of animals" ildag [POPLAR] wr. ĝešildag₂; ĝešildag₄; ildag₂; ĝešildag₃; ĝešildag; ĝešildagₓ "a poplar"
		KUŠU₂	ah [SPITTLE] wr. ah₆; uh₃; ªah "a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below"
		DA	dag [SIDE] wr. da "side; vicinity" -da,-di - with (comitative); In English, the preposition "with", in the sense of "in company with" or "together with"

[ĝeš-uh₃-ki]-da

and the savages of the Earth

#1.42

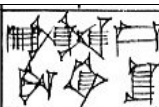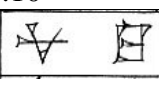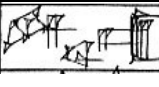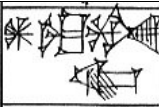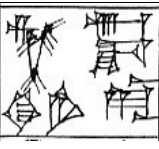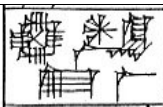|			
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
		DA	dag [SIDE] wr. da "side; vicinity" -da,-di - with (comitative); In English, the preposition "with", in the sense of "in company with" or "together with"
		SUR	sur [FORM] wr. sur "to form" sur [SPIN] wr. sur "to spin; to twist; to slither"

ki e-da sur

created Earth with the Soul.

Row #2
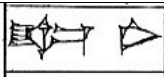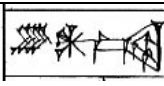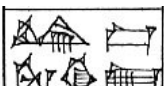
#2.1			
	🔲	E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
	🔲	BI	-bi [THAT] wr. -bi " its, their, it, this, that, those, and"
	🔲	A	a'a [TEXT] wr. a; a-a "a text, the scribal exercise a-a"
	🔲	ENGUR	engur [WATERS] wr. engur; im-gu-ra "(cosmic) underground waters" 🔲 LAGAB kilib [TOTAL] wr. kilib; kilib₃ "total, sum; (the) whole, entirety; assembly" ✳ ḪAL hal [DIVIDE] wr. hal-ha; ha-la; hal "to divide, deal out, distribute; to perform an extispicy; to open; a secret; to pour away; to sieve; to slink, crawl away; a qualification of grain"
	🔲	NUN	eridu [GUIDANCE] wr. eridu "guidance"
	🔲	TA	ana [WHAT?] wr. a-na; ta; ta-a "what?; as much as (math.)" -ta - from, after (ablative); motion away from something

e-bi a engur eridu-ta

This text of the Soul describes the rules of communal distribution.

#2.2			
	🔲	GU₂	gutur [LENTIL?] wr. gu₂-tur; gu₂ "lentil?"
	🔲	EDIN	eden [BACK] wr. eden "back, upper side" farming fields? eden [PLAIN] wr. eden "plain, steppe, open country"
	🔲	NA	na [MAN] wr. na "man" na [STONE] wr. na₄; na; na₄na "stone; stone weight"
	🔲	EŠ₂	šeg [SEIZE] wr. še₃ "to take away, seize" **Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal.

gu₂ eden na-še₃

Fields of cereals to a man (as team)

#2.3.a			
	🔲	TUM	eĝir [BACK] wr. eĝir; eĝir₅(LUM); egir₄; eĝir₆(MURGU₂) "back, rear; after; estate, inheritance"
	🔲	TA	ana [WHAT?] wr. a-na; ta; ta-a "what?; as much as (math.)" -ta - from, after (ablative); motion away from something
	🔲	NI	mu [GOOD] wr. mu₅ "good, beautiful" **Pronoun:** his/her/their
	🔲	UD.DU (e₃)	e [LEAVE] wr. e₃; i; e "to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent"

egir₄-ta mu₅ [ud.du=e₃]

were brought in as the inheritance.

#2.3.b			
	🔲	GAN₂	gana [FIELD] wr. gana₂; gan₂-ne₂ "field; area (of a geometric figure)" iku [UNIT] wr. iku "a unit of area; a unit of volume"
	🔲	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)"
	🔲	NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"
	🔲	GIR₂	ĝiri [DAGGER] wr. ĝiri₂; urudĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"
	🔲	SU	kuš [SKIN] wr. kuš "skin; leather; body; person"
	🔲	KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate"

gana₂ [an-nin-ĝiri₂-kuš] dug₄

The upper civil servant performed the geometric figure as

#2.3.c			
	❘(x3)	DIŠ (1)	diš [ONE] wr. diš; de-eš-šu₂; di-id; di-t- "one" saĝtak [TRIANGLE] wr. saĝ-KAK; saĝtak; santak₃; saĝtak₄; santak₂ "triangle (math.); wedge"

3.c	398	▷80	50 / 52 ii ; 259 v; 93 ii (S. Ki)	

https://cdli.mpiwg-berlin.mpg.de/files-up/publications/UET2.pdf

| 418 | | 112 i, iii; 168 i; 171 i; 75; 259 ii; 112 iii; 298.   PN 72, 187, 372, 409, 690, 691, 710, 755. | |

	KUR	gin [MOUNTAIN] wr. gin₃ "mountain(s)" kur [BURN] wr. kur "to burn, light up" kur [MOUNTAIN] wr. kur; kir₅ "underworld; land, country; mountain(s); east; easterner; east wind"
	AŠ	saĝtak [TRIANGLE] wr. saĝ-KAK; saĝtak; santak₃; saĝtak₄; santak₂ "triangle (math.); wedge"
	EŠ₂	eše [AREA UNIT] wr. eše₃; eše₂ "a unit of area; a unit of volume" huĝ [HIRE] wr. huĝ; hu$_x$(KU)-un "to hire, rent; to install in office" **Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal.
	NIG	gar [HEAP] wr. gar "to heap up" ĝar [PLACE] wr. ĝar; ĝa₂; ĝa₂-ar; ĝᵃ²ĝar; ĝarᵃʳ; mar; ĝᵃ²ĝarᵃʳ "to put, place, lay down; to give in place of something, replace; to posit (math.)" niĝ [THING] wr. niĝ₂; aĝ₂ "thing, possesion; something"
	DU	ere [GO] wr. re; er; e-ra; er$_x$(|DU.DU|); re₆; re₇; er-re; i-ri "perfect plural stem of ĝen[to go]" gin [ESTABLISH] wr. gin₆; gi-na; gi-in; ge-en; gin "(to be) permanent; to confirm, establish (in legal contexts), verify; (to be) true; a quality designation; medium quality" gub [STAND] wr. gub "to stand; (to be) assigned (to a task)"

[saĝtak₄ (x3)] kur saĝtak-še₃ niĝ₂ gub

three mountains in the standing wedge thing.

#2.3.d

3.d	A₂	a [ARM] wr. a₂ "arm; labor; wing; horn; side; strength; wage; power"
	GIŠ	ĝeš [TREE] wr. ĝeš; mu; u₅ "tree; wood; a description of animals"
	KÚŠU₂	ah [SPITTLE] wr. ah₆; uh₃; ᵃah "a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison"
	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	EŠ₂	šeg [SEIZE] wr. še₃ "to take away, seize" **Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal.

a₂ [ĝeš-uh₃-ki]-še₃

In the labor, savages

#2.3.e

3.e	MU	ĝeš [TREE] wr. ĝeš; mu; u₅ "tree; wood; a description of animals"
	KID₂	taka [ABANDON] wr. tak₄ "to set aside, leave behind; to save, keep back, hold back"

mu tak₄

left their wild lifestyle behind.

#2.3.f

3.f	GAN₂	gana [FIELD] wr. gana₂; gan₂-ne₂ "field; area (of a geometric figure)" iku [UNIT] wr. iku "a unit of area; a unit of volume"
	LUGAL	lugal [KING] wr. lugal; lu₂-gal "lord; master; owner; king; a quality designation" saĝ [KING] wr. saĝ₄ "king"
	NU	nu [MAN] wr. nu "man"
	TUK	tuku [ACQUIRE] wr. tuku "to acquire, get; to marry"

gana₂ lugal nu tuku

The shape of master, which man acquired,
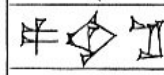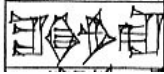
#2.3.g

		NI	zal [PASS] wr. zal "to get up early; to finish, come to an end; to dissolve, melt, disintegrate, break down, collapse; to quake; to pass time"
		DU	gin [ESTABLISH] wr. gin_6; gi-na; gi-in; ge-en; gin "(to be) permanent; to confirm, establish (in legal contexts), verify; (to be) true; a quality designation; medium quality"

zal gin

will be permanent.

#2.4

		E	ni [FEAR] wr. ni_2; e; ne_4 "fear, aura"
		BA	ba [ALLOT] wr. ba "to divide into shares, share, halve; to allot" be [DIMINISH] wr. be_4; be_6 "to deduct, remove; to diminish, reduce; to withdraw, receive (as an allotment)"
		NA	na [MAN] wr. na "man" na [STONE] wr. na_4; na; na_4na "stone; stone weight"
		GAG	du [HOLD] wr. du_3 "to hold, keep in custody" du [PLANT] wr. du_3 "to plant; to fix upright, erect; to impregnate; to drive in, fix; a designation of grain"
		A	e [HOUSE] wr. e_2; ĝa_2; e_4 "house; temple; (temple) household; station (of the moon)?; room; house-lot; estate"

e ba na du_3 e_4

The soul is shared by all the collectives who have joined the temple.

#2.5

		E	ni [FEAR] wr. ni_2; e; ne_4 "fear, aura"
		ME	me [BEING] wr. me "Being, divine properties enabling cosmic activity; office; (cultic) ordinance"
		SAR	sar [WRITE] wr. sar; sar^ar "to write"

e me sar-sar

Soul is the ordinance in these records

#2.6

		NA	na [MAN] wr. na "man" na [STONE] wr. na_4; na; na_4na "stone; stone weight"
		KAK	du [ALL] wr. du_3 "all"
		A	a'a [TEXT] wr. a; a-a "a text, the scribal exercise a-a" ak [DO] wr. ak; a "to do; to make; to act, perform; to proceed, proceeding (math.)"

na-du_3 a

how to act all men (as a team).

#2.7

		ME	me [BE] wr. me; em; am_3 "to be" me [DESIRE] wr. me "desire" mea [WHERE?] wr. me-a; ma_6; ma-a; ma-a-a "where?, whither?"
		DI	di [SPEAK] wr. di "non-finite imperfect stem of dug[to speak]" did [LAWSUIT] wr. di "lawsuit, trial; legal decision" sa [ADVICE] wr. sa_2 "advice, counsel; resolution, intelligence"
		MA	ĝa [HOUSE] wr. ĝa_2; ma "house" mada [LAND] wr. ma-da; ma "land, country; earth, land"

me di ma

There must be a discussion in the house/land

#2.8

		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		BI	e [SPEAK] wr. e; na-be_2-a; be_2; ne; da-me; na-be_2; e_7 "perfect plural and imperfect stem of dug[to speak]" **-bi [THAT]** wr. -bi " its, their, it, this, that, those, and"
		NE	dud [COMBAT] wr. du_14; du_17 "combat, strife, discord, quarrel" gir [ANGER] wr. gir_10 "anger, rage"
		GI_4	gi [TURN] wr. gi_4; gi "to turn, return; to go around; to change status; to return (with claims in a legal case); to go back (on an agreement)"

ki-be₂ du₁₇ gi₄

to reach an agreement of the discord under discussion.

#2.9

		EDIN	eden [BACK] wr. eden "back, upper side" **farm fields, agricultural fields** eden [PLAIN] wr. eden "plain, steppe, open country"
		GIŠ	ĝeš [TREE] wr. ĝeš; mu; u₅ "tree; wood; a description of animals"
		KÚŠU₂	ah [SPITTLE] wr. ah₆; uh₃; ᵃah "a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		EŠ₂	huĝ [HIRE] wr. huĝ; hu_x(KU)-un "to hire, rent; to install in office" šeg [SEIZE] wr. še₃ "to take away, seize" **Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal.

eden [ĝeš-uh₃-ki]-še₃

In the farm fields, savage of the Earth

#2.10

		NU	nu [MAN] wr. nu "man"
		KU	KUr [HERD] wr. KU "to herd; herdsman" tuš [SIT] wr. tuš "to sit (down); to dwell"

nu tuš

became the settled man (as individual)

#2.11

		NI₂	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura" ni [SELF] wr. ni₂ "self"
		DUB	dehi [SUPPORT] wr. de-hi; dehi "support, stanchion; tax"
		BA	ba [ALLOT] wr. ba "to divide into shares, share, halve; to allot" bad [OPEN] wr. bad; ba; be₂ "(to be) remote; to open, undo; to thresh grain with a threshing sledge"

ni₂ dehi ba

and self-sufficient.

#2.12

		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)"
		NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"
		GIR₂	ĝiri [DAGGER] wr. ĝiri₂; ᵘʳᵘᵈĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"
		SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"
		KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"

[an-nin- ĝiri₂- kuš] inim

The matter of the Upper civil servant

#2.13

		NAM	nam [FATE] wr. nam; na-aĝ₂ "determined order; will, testament; fate, destiny"
		NUN	eridu [GUIDANCE] wr. eridu "guidance"
		DA	da [LINE] wr. da "line, edge, side" dag [SIDE] wr. da "side; vicinity" -da,-di - with (comitative); In English, the preposition "with", in the sense of "in company with" or "together with"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		NIG	ĝar [PLACE] wr. ĝar; ĝa₂; ĝa₂-ar; ᵍᵃ₂ĝar; ĝarᵃʳ; mar; ᵍᵃ₂ĝarᵃʳ "to put, place, lay down; to give in place of something, replace; to posit (math.)"
		RA	rah [BEAT] wr. rah₂; ra-ah "to beat, kill; to break, crush; to flood; to thresh (grain with a flail)" -ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

nam eridu-da ki ĝar-ra			
was to place the guidance and the order over the Earth.			

#2.14

		BARA₂	bara [MIX?] wr. bara₂ "to mix?" [unity? collective? community?] **cultic/political place. However, if the pattern is "ME fit for Official A", it would mean "ruler".**
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)"
		EN	en [LORD] wr. en; u₃-mu-un; umun "lord; master; ruler"
		KID (LÍL)	LIL [PLAIN] wr. LIL₂ "plain"
		LAL	la [HANG] wr. la₂; la; lal₂ "to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry" sur [HARNESS] wr. sur₅; sur_x(ERIN₂) "to harness, tie up; to suspend, be suspended; harness team (of draft animals or workers); member of a team, team-worker"

bara₂ an-en LIL₂ sur₅			
Community is supervised by the heavenly master of plain.			

#2.15

		BARA₂	bara [MIX?] wr. bara₂ "to mix?" [unity? collective? community?] **cultic/political place. However, if the pattern is "ME fit for Official A", it would mean "ruler".**
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)"
		NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"
		ḪAR	ur [LIVER] wr. ur₅ "liver; main body, bulk"
		SAG	saĝ [HEAD] wr. saĝ "head; person; capital"
		KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"

bara₂ an-nin ur₅-saĝ dug₄			
In the community, the owner of heaven and head ruler discuss (the matter).			

#2.16

		BARA₂	bara [MIX?] wr. bara₂ "to mix?" [unity? collective? community?] **cultic/political place. However, if the pattern is "ME fit for Official A", it would mean "ruler".**
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)"
		NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"
		GIR2	ĝiri [DAGGER] wr. ĝiri₂; urudĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"
		SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"
		KA	inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"

bara₂ [an-nin-ĝiri₂-kuš] inim			
A community is the matter of the upper civil servant.			

#2.17

		BARA₂	bara [MIX?] wr. bara₂ "to mix?" [unity? collective? community?] **cultic/political place. However, if the pattern is "ME fit for Official A", it would mean "ruler".**
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		UD	babbar [WHITE] wr. babbar₂; babbar "(to be) white" dadag [BRIGHT] wr. dadag; dag₂ "(to be) bright; to clean" had [BRIGHT] wr. ha-ad; had₂ "(to be) bright; to shine; (to be) pure; (to be) clear" pirig [BRIGHT] wr. pirig₂; pirig₃ "bright" ra [PURE] wr. ra₃ "(to be) pure; (to be) clear" tam [CLEAN] wr. tam; tan₂ "(to be) bright; (to be) pure; to purify; (to be) clean" ul [BRIGHT] wr. ul₄; ul₆ "to become bright, shine" zalag [SHINE] wr. zalag; zalag₂; su-lu-ug; sulug "(to be) pure; (fire) light; (to be) bright, to shine"

bara₂ ilu-zalag			

A community is a bright god

#2.18

	Sign	Name	Reading
		NE	nen [THIS] wr. ne; ne-en; ne-e "this" **Plural ergative case**: the term "ergative verb" is still circulating in the literature on generative syntax
		GAG	du [BUILD] wr. du$_3$ "to build, make; to do, perform"

ne du$_3$

that built

#2.19

	Sign	Name	Reading
		ŠE	še [SHAPE] wr. še "a geometric shape"
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		NINA (AB×HA)	aĝarin [MATRIX] (18x: Old Babylonian, unknown) wr. aĝarin$_4$; aĝarin$_3$; aĝarin$_5$; a-ĝa$_2$-ri-in; aĝa$_3$-ri$_2$; aĝarin; aĝarin$_2$; aĝarin$_x$(|AB×HA|); aĝarin$_x$(|LAGAB×HAL|); a-ĝa$_2$-ri-im "matrix, mother-creator; beer mash, beer bread; crucible" **arranged society, arranged commune** AB eš [SHRINE] wr. eš$_3$ "shrine; an establishment" HA haX [CONTAINER] wr. ha-X "type of container" [community?]

še an [eš$_3$+ha-X]

the highly arranged society.

#2.20

	Sign	Name	Reading
		ŠE	še [SHAPE] wr. še "a geometric shape"
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša$_2$-an; ka-ša-an "lady; mistress, owner; lord"
		GIR$_2$	ĝiri [DAGGER] wr. ĝiri$_2$; ^{urud}ĝiri$_2$; me$_2$-er; me-er; me-ri "razor; sword, dagger"
		SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"
		KA	dug [SPEAK] wr. dug$_4$ "to speak, talk, say; to order; to do, perform; to negotiate"

še [an-nin-ĝiri$_2$-kuš] dug$_4$

The form created by the upper civil servant

#2.21

	Sign	Name	Reading
		AŠ	aš [ONE] wr. aš "one" dili [SINGLE] wr. dili; di-il$_5$ "(to be) single, unique, sole; (to be) alone" rum [PERFECT] wr. rum "perfect, ideal"
		gur$_7$	guru [STORE] wr. guru$_7$ "grain heap, grain store; unit of capacity"
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"

dili guru$_7$ an

is a sole comprehensive heaven.

#2.22

	Sign	Name	Reading
		LUGAL	lugal [KING] wr. lugal; lu$_2$-gal "lord; master; owner; king; a quality designation"
		GIŠ	ĝeš [TREE] wr. ĝeš; mu; u$_5$ "tree; wood; a description of animals"
		KÚŠU$_2$	ah [SPITTLE] wr. ah$_6$; uh$_3$; ^{a}ah "a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		KID	lil [GHOST] wr. lil$_2$ "wind, breeze; ghost"

lugal [ĝeš-uh$_3$-ki] lil$_2$

Master inspirited savage of the Earth:

#2.23

	Sign	Name	Reading
		ḪAR	ur [PLUCK] wr. ur$_4$; ur$_5$ "to pluck; to gather, collect; to harvest"

23	𒌍	EŠ₂	šeg [SEIZE] wr. še₃ "to take away, seize" **Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal.
	𒉌	NI	zal [PASS] wr. zal "to get up early; to finish, come to an end; to dissolve, melt, disintegrate, break down, collapse; to quake; to pass time"
	𒅗	GU₇	šaĝar [STARVATION] (39x: Old Babylonian) wr. ša₃-ĝar; še-ĝar; šaĝar; ša₃-mar "starvation"

ur₅-še₃ zal šaĝar

the harvesting will take away starvation

#2.24

24	𒁇	TAR	asilala [JOY] wr. asila; asil-la₂; asil₃-la₂; asila₃; si₁₁-le₂; sila; asi-la_x(|EZEN×KASKAL|); asil_x(EZEN)-la₂; asil_x(EZEN)-le₂ "joy; to rejoice; decorative fancy work"
	𒁺	DU	de [BRING] wr. de₆; ga; de₃; ir; de₂ "to bring, carry"
	𒁀	BA	ba [ALLOT] wr. ba "to divide into shares, share, halve; to allot"
	𒍑	UŠ	us [FOLLOW] wr. us₂ "(to be) of a lesser quality; to drag; to stretch; to accompany, follow; a qualification of grain; to thresh (grain) by treading; to coagulate?"

sila de₆ ba us₂

and bring the joy of accompanied sharing.

#2.25

25			https://cdli.mpiwg-berlin.mpg.de/files-up/publications/UET2.pdf pure numerals Land measure
			4(szar'ugal@c)
	𒃲	GAL	gal [BIG] wr. gal; gu-la; gu-ul; gal-gal; ku-ul "(to be) big, great; (to be) retired, former; (to be) mature (of male animals)"
	𒄞	gur₇	guru [STORE] wr. guru₇ "grain heap, grain store; unit of capacity"

4 gal guru₇

Four former groups

#2.26

26	𒁀	BA	ba [ALLOT] wr. ba "to divide into shares, share, halve; to allot" be [DIMINISH] wr. be₄; be₆ "to deduct, remove; to diminish, reduce; to withdraw, receive (as an allotment)"
	𒆳	KU₄	kur [ENTER] wr. kur₉; kur_x(DU); kur_x(LIL) "to enter"

ba kur₉

divided as follow:

#2.27

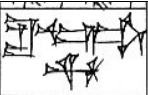|			
27	𒁉	BAR	barag [SACK] wr. barag; bar; bar₂-ra; bara₉; bur₂ "sack; a part of an animal's body"
	𒊺	ŠE	še [THAT] wr. še "that"
	𒁁	BI	bad [OPEN] wr. bad; ba; be₂ "(to be) remote; to open, undo; to thresh grain with a threshing sledge" -bi [THAT] wr. -bi " its, their, it, this, that, those, and"
	𒉡	NU	nu [NOT] wr. nu "(to be) not, no; without, un-"
	𒀳	APIN	ereš [CULTIVATOR] wr. ereš₄ "cultivator" uru [SOW] wr. uru₄; uru₁₁^ru; i-ru "to sow; to cultivate"
	𒋤	SUD	SUD [~LAND] wr. SUD "a qualification of land"
	𒋤		
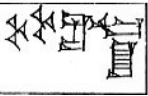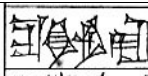
	![DA]	DA	dag [SIDE] wr. da "side; vicinity" -da,-di - with (comitative); In English, the preposition "with", in the sense of "in company with" or "together with"
	![KA]	KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate"

bar še be₂ nu uru₄ sud-sud da dug₄

The part that does not perform sowing fields and harvesting;

#2.28

![28]	![UR]	UR	lu [PERSON] wr. lu₂; mu-lu; mu-lu₂; lu₁₀; lu₆ "who(m), which; man; (s)he who, that which; of; ruler; person"
	![LUM]	LUM	eĝir [BACK] wr. eĝir; eĝir₅(LUM); egir₄; eĝir₆(MURGU₂) "back, rear; after; estate, inheritance" hum [SNAP] wr. hum "to snap off; to run, flow (bodily fluids); to move, be in motion"
	![MA]	MA	ĝen [GO] wr. ĝen; ma "to go; to flow" mada [LAND] wr. ma-da; ma "land, country; earth, land"

lu₆ hum ma

those who was traveling across the lands;

#2.29

![29]	![PA]	PA	mu [MANLY] wr. mu₆ "manly; young man" **Young mankind** pa [BRANCH] wr. pa; pa₉ "wing; branch, frond"
	![TE]	TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" mul [FOUNDATION] wr. mul₂ "foundation(s)" temen [FOUNDATION] wr. temen "foundation"
	![SI]	SI	si [FILL] wr. si "to draw water; to brew beer; to fill, load up" sig [PLACE] wr. sig₉; sig₁₀; si-ig "to place" sig [TIE] wr. sa₂; sig₉ "to tie (shoes)"

[mu₆-mul₂-sig₉]=ensi₂ (ensik [FARMER] wr. ensi₂ "a farmer")

a farmer;

#2.30

![30]	![GIŠ]	GIŠ	ĝeš [TREE] wr. ĝeš; mu; u₅ "tree; wood; a description of animals"
	![KŰŠU₂]	KŰŠU₂	ah [SPITTLE] wr. ah₆; uh₃; ᵃah "a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison"
	![KI]	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	![KID]	KID	LIL [PLAIN] wr. LIL₂ "plain"

[ĝeš-uh₃-ki] LIL₂

and just savage of the Earth.

#2.31

![31]	![E]	E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
	![KI]	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	![SUR]	SUR	sur [FORM] wr. sur "to form" sur [SPIN] wr. sur "to spin; to twist; to slither"
	![RA]	RA	rah [BEAT] wr. rah₂; ra-ah "to beat, kill; to break, crush; to flood; to thresh (grain with a flail)" -ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

e ki sur-ra

The Soul started spinning on the Earth.

#2.32

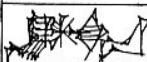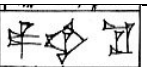|			
![32]	![AN]	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	![NIN]	NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"
	![GIR₂]	GIR₂	ĝiri [DAGGER] wr. ĝiri₂; ᵘʳᵘᵈĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"
	![SU]	SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"
	![KA]	KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"

[an-nin- ĝiri₂- kuš] dug₄			
Upper civil servant said,			
#2.33			

33 [sign image]	𒀉	E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
	𒆠	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		SUR	sur [FORM] wr. sur "to form" sur [SPIN] wr. sur "to spin; to twist; to slither"
		RA	rah [BEAT] wr. rah₂; ra-ah "to beat, kill; to break, crush; to flood; to thresh (grain with a flail)" -ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

e ki sur-ra			
"The Soul is spinning on the Earth."			
#2.34			

34 [sign image]	✳	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		NINA	aĝarin [MATRIX] (18x: Old Babylonian, unknown) wr. aĝarin₄; aĝarin₃; aĝarin₅; a-ĝa₂-ri-in; aĝa₃-ri₂; aĝarin; aĝarin₂; aĝarinₓ(|AB×HA|); aĝarinₓ(|LAGAB×HAL|); a-ĝa₂-ri-im "matrix, mother-creator; beer mash, beer bread; crucible" **arranged society, arranged commune** AB eš [SHRINE] wr. eš₃ "shrine; an establishment" HA haX [CONTAINER] wr. ha-X "type of container" [community?]

an [eš₃+ha-X]			
A highly arranged society			
#2.35			

35 [sign image]	𒁹	A	e [HOUSE] wr. e₂; ĝa₂; e₄ "house; temple; (temple) household; station (of the moon)?; room; house-lot; estate"
	𒀉	E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
		NI	zal [PASS] wr. zal "to get up early; to finish, come to an end; to dissolve, melt, disintegrate, break down, collapse; to quake; to pass time"
		MI	ĝi [NIGHT] wr. ĝi₆ "night" kukku [DARK] wr. ku₁₀-ku₁₀; kukku₅ "(to be) dark"
		UD.DU (e₃)	e [LEAVE] wr. e₃; i; e "to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent"

e₄ e zal kukku₅ e₃			
raised the Temple and the Soul removed the Darkness.			
#2.36			

36 [sign image]		NA	na [MAN] wr. na "man" na [STONE] wr. na₄; na; ⁿᵃna "stone; stone weight"
		KAK	du [ALL] wr. du₃ "all"
	𒁹	A	e [HOUSE] wr. e₂; ĝa₂; e₄ "house; temple; (temple) household; station (of the moon)?; room; house-lot; estate"
		BI	**-bi [THAT]** wr. -bi " its, their, it, this, that, those, and"

na-du₃ e₄-bi			
All men (as a team) in this temple			
#2.37			

37 [sign image]		NE	bil [BURN] wr. bil₂; bil₃; bil "to burn" šeĝ [COOK] wr. šeĝ₆ "to cook; to dry a field; to fire (pottery)"
		BA	ba [ALLOT] wr. ba "to divide into shares, share, halve; to allot"
		ŠE	šeg [AGREE] wr. še "to agree, be in agreement; to obey"

šeĝ₆ ba šeg	
agreed to produce food and share it	
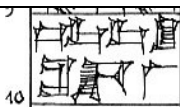
#2.38			
	▷	NI	lidga [VESSEL] wr. lid₂-ga; lid₂-da-ga; li-id-ga; lid₂; lidda; lidda₂ "measuring vessel; a unit of capacity"
	⬧⬧	PAD	kurum [RATION] wr. kurum₆ "food ration" šukur [RATION] wr. PAD; šukur₂ "food allocation, ration"

lid₂ kurum₆

according to measured food rations.

#2.39			
	▦	BARA₂	bara [MIX?] wr. bara₂ "to mix?" [unity? collective? community?] **cultic/political place. However, if the pattern is "ME fit for Official A", it would mean "ruler".**
	Σ	RU	RU [ARCHITECTURE] wr. RU "architectural feature" illar [WEAPON] wr. ᵍᵉˢillar; illar "a weapon: bow? throwstick? javelin?; a geometric figure"
	⫿⫿	A	eš [THREE] wr. eš₅; eš-a-bi; eš₁₀; am₃-mu-uš "three; triplets"
	✳	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	⊞	URU; IRI	urun [EXALTED] wr. urunₓ(EN); u₁₈-ru; uru; uru₁₅ "(to be) exalted; (to be) strong"
	⬯	NE	de [BRING] wr. de₆; ga; de₃; ir; de₂ "to bring, carry" **Plural ergative case**: the term "ergative verb" is still circulating in the literature on generative syntax

bara₂-RU-eš₁₀ an-uru de₃

The architectural mixing of the three created an exalted sky.

#2.40			
	⫶⫶	NAM	nam [FATE] wr. nam; na-aĝ₂ "determined order; will, testament; fate, destiny"
	⫿⫿	NUN	eridu [GUIDANCE] wr. eridu "guidance"
	⊟	DA	dag [SIDE] wr. da "side; vicinity" -da,-di - with (comitative); In English, the preposition "with", in the sense of "in company with" or "together with"
	⬖	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	⬧	NIG	ĝar [PLACE] wr. ĝar; ĝa₂; ĝa₂-ar; ᵍᵃ₂ĝar; ĝarᵃʳ; mar; ᵍᵃ₂ĝarᵃʳ "to put, place, lay down; to give in place of something, replace; to posit (math.)"
	⬢	RA	rah [BEAT] wr. rah₂; ra-ah "to beat, kill; to break, crush; to flood; to thresh (grain with a flail)" -ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

nam eridu-da ki ĝar-ra

Guidance and order were placed over the Earth's.

#2.41			
	⊲	AB	abba [FATHER] wr. ab; ab-ba; abba₂ "old (person); witness; father; elder; an official" eš [SHRINE] wr. eš₃ "shrine; an establishment"
	▷	KAK	du [BUILD] wr. du₃ "to build, make; to do, perform" du [PLANT] wr. du₃ "to plant; to fix upright, erect; to impregnate; to drive in, fix; a designation of grain"
	⫿⫿	A	e [HOUSE] wr. e₂; ĝa₂; e₄ "house; temple; (temple) household; room; house-lot; estate"

ab du₃ e₄

The Temple built by father

#2.42			
	▷	NI	zal [PASS] wr. zal "to get up early; to finish, come to an end; to dissolve, melt, disintegrate, break down, collapse; to quake; to pass time"
	⟨ ⫿▦ ⊢	U	**Bloody forest wars** ⟨ U u [ABUSE] wr. u "abuse" umun [BLOOD] wr. u₃-mun; u₃-mu-un; umun "blood" ⫿▦ MES mes [BLACKNESS] wr. mes; ᵍᵉˢmes "blackness, black spot; black wood" ⊢ AŠ

	< ⊟ ⊢		makkaš [LAMENTATION] wr. makkaš₂; makkaš "lamentation; clamor, uproar" tal [CLAMOR] wr. tal₃; ti-il; tal; tal₄; tal₅; ta-il; til "cry, clamour; battle cry"

zal [u+mes+makkaš₂]	
ended the bloody forest wars.	

Row #3

#3.1
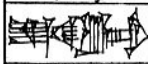
		KUR	gin [MOUNTAIN] wr. gin₃ "mountain(s)" kur [MOUNTAIN] wr. kur; kir₅ "underworld; land, country; mountain(s); east; easterner; east wind"
		E	e [LEAVE] wr. e₃; i; e "to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent"
		MA	mada [LAND] wr. ma-da; ma "land, country; earth, land"
		EŠ₂	huĝ [HIRE] wr. huĝ; hu$_x$(KU)-un "to hire, rent; to install in office" **Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal.

kur-kur e ma-še₃	
The mountains raised on the Earth.	

#3.2

		E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		ŠUR	sur [FORM] wr. sur "to form" sur [SPIN] wr. sur "to spin; to twist; to slither"
		RA	rah [BEAT] wr. rah₂; ra-ah "to beat, kill; to break, crush; to flood; to thresh (grain with a flail)" -ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

e ki sur-ra	
Soul was formed on the Earth.	

#3.3

		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"
		GIR₂	ĝiri [DAGGER] wr. ĝiri₂; ^{urud}ĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"
		SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"
		KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"

[an-nin-ĝiri₂-kuš] dug₄-dug₄	
The upper civil servant's affairs	

#3.4

		E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
		MA	mada [LAND] wr. ma-da; ma "land, country; earth, land"
		TA	ana [WHAT?] wr. a-na; ta; ta-a "what?; as much as (math.)" -ta - from,after (ablative); motion away from something

	⊢◄	BAL	bala [TURN] wr. bal; bil$_2$ "to rotate, turn over, cross; to pour out, libate, make a libation; reign, rotation, turn, term of office; to revolt; to hoist, draw (water); to transfer (boats over weirs etc. blocking a stream); to carry; to boil (meat in water); to change, transgress (the terms of an agreement); conversion (math.)"

e ma-ta bal

were to rotate the Soul on the Earth

#3.5

5		EN	enna [UNTIL] wr. en-na; an-ma; en; en$_7$ "until, up to"
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		NA	na [MAN] wr. na "man" na [STONE] wr. na$_4$; na; $^{na}_4$na "stone; stone weight"
		DU	gin [ESTABLISH] wr. gin$_6$; gi-na; gi-in; ge-en; gin "(to be) permanent; to confirm, establish (in legal contexts), verify; (to be) true; a quality designation; medium quality"

en an na gin

until the heavenly man (as a team) was established

#3.6

6		PA	mu [MANLY] wr. mu$_6$ "manly; young man" **Young mankind** pa [BRANCH] wr. pa; pa$_9$ "wing; branch, frond"
		TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" mul [SHINE] wr. mul; mul$_2$; mul$_4$ "star; to shine, radiate (light); arrow; to radiate (branches)" temen [FOUNDATION] wr. temen "foundation"
		SI	sig [PLACE] wr. sig$_9$; sig$_{10}$; si-ig "to place" sig [TIE] wr. sa$_2$; sig$_9$ "to tie (shoes)"

[mu$_6$-temen-sig$_9$]=ensi$_2$ (ensik [FARMER] wr. ensi$_2$ "a farmer")

as a farmer.

#3.7

7		NU$_{11}$	ĝešnu [LIGHT] wr. ĝeš-nu$_{11}$; ĝešnu; gešnu$_2$ "light"
		BUR	bur [BOWL] wr. bur; $^{na}_4$bur "(food) offering, sacrifice; meal(-time); (stone) bowl; a priest"
		LA	lala [PLENTY] wr. la-la; a-la; la "plenty, happiness, lust"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		KID	LIL [PLAIN] wr. LIL$_2$ "plain"

[ĝešnu-bur-la]=lagaš-ki LIL$_2$ (lagaš [STOREHOUSE] wr. lagaš "storehouse")

The plain of Lagash

#3.8

8		GAN$_2$	gana [FIELD] wr. gana$_2$; gan$_2$-ne$_2$ "field; area (of a geometric figure)" iku [UNIT] wr. iku "a unit of area; a unit of volume"
		U$_3$	u [LAND] wr. u$_5$; u$_3$ "a type of land"
		GIG	kib [WHEAT] wr. gig; gib "wheat"
		GA	de [BRING] wr. de$_6$; ga; de$_3$; ir; de$_2$ "to bring, carry"

gana$_2$ u$_3$ gig-ga

is a land of geometric shape that brings the wheat.

#3.9

9		A	e [HOUSE] wr. e$_2$; ĝa$_2$; e$_4$ "house; temple; (temple) household; room; house-lot; estate"
		ŠA$_3$	šag [HEART] wr. šag$_4$; ša; ša$_3$-ab "inner body; heart; in, inside"
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša$_2$-an; ka-ša-an "lady; mistress, owner; lord"

	⊀	GIR₂	ĝiri [DAGGER] wr. <mark>ĝiri₂</mark>; ^{urud}ĝiri₂; me₂-er; me-er; me-ri "razor; <mark>sword</mark>, dagger"
	▦	SU	kuš [SKIN] wr. <mark>kuš</mark> "<mark>skin; leather; body; person</mark>" su [FLESH] wr. su "flesh; body; entrails (omen); body"
	◁⊏ ◁⊏	KA	dug [SPEAK] wr. <mark>dug₄</mark> "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. <mark>inim</mark>; e-ne-eg₃ "word; <mark>matter (of affairs)</mark>"

e₄-šag₄ [an-nin-ĝiri₂-kuš] inim-inim

The business of the upper civil servant inside the Temple

#3.10

[glyph]	⊢	GIŠ	ĝeš [TREE] wr. <mark>ĝeš</mark>; mu; u₅ "<mark>tree; wood; a description of animals</mark>"
	⊔⊔	UR	teš [PRIDE] wr. teš₂ "<mark>pride</mark>"
	▤	EŠ₂	ĝir [NATIVE] wr. ĝir₁₅ "<mark>native, local</mark>"
	⊞	E	ni [FEAR] wr. ni₂; <mark>e</mark>; ne₄ "fear, <mark>aura</mark>"
	⊟	DA	da [LINE] wr. da "line, edge, side" -da,-di - with (comitative); In English, the preposition "<mark>with</mark>", in the sense of "in company with" or "together with"
	⌐	LAL	sur [HARNESS] wr. <mark>sur₅</mark>; sur_x(ERIN₂) "to harness, <mark>tie up</mark>; to suspend, be suspended; harness team (of draft animals or workers); member of a team, team-worker"

ĝeš-teš₂-teš₂-ĝir₁₅ e-da sur₅

was to tie up local wild prides with the Soul

#3.11

[glyph]	⊨	EN	enna [UNTIL] wr. en-na; an-ma; <mark>en</mark>; en₇ "<mark>until, up to</mark>"
	◇	UB	ub [ENUNCIATE] wr. ub "<mark>to enunciate</mark>"
	⊢	ME	me [BE] wr. <mark>me</mark>; em; am₃ "<mark>to be</mark>"
	⟨◈	NA	na [MAN] wr. <mark>na</mark> "<mark>man</mark>" na [STONE] wr. na₄; <mark>na</mark>; ^{na}₄na "stone; stone weight"

en ub me na

until it was announced that they become man's (as a team)

#3.12

[glyph]	⊳	TUR	dumu [CHILD] wr. <mark>dumu</mark>; du₅-mu "child, son, daughter" suhuš [OFFSHOOT] wr. <mark>suhuš_x(TUR)</mark>; suhuš₂ "date palm offshoot" tur [CHILD] wr. <mark>tur</mark> "(young) child"
	⟨◈	KI	ki [PLACE] wr. <mark>ki</mark> "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	⟐	AG	niĝ [THING] (1641x: ED IIIa, ED IIIb, Old Akkadian, Lagash II, Ur III, Early Old Babylonian, Old Babylonian, 1st millennium) wr. niĝ₂; <mark>aĝ₂</mark> "thing, possesion; something" **burnt offering** 12252 [glyph] ninda₂ ninda [BREAD] wr. ninda; <mark>inda</mark> "<mark>bread; food</mark>" 12248 [glyph] NE bar [BURN] wr. <mark>bar₇</mark> "<mark>to burn</mark>; to fire (pottery)" bil [BURN] wr. bil₂; bil₃; <mark>bil</mark> "<mark>to burn</mark>" de [BRING] wr. de₆; ga; <mark>de₃</mark>; ir; de₂ "to bring, carry" ibi [SMOKE] wr. i-bi₂; i₃-bi₂; ibbi; <mark>ibbi_x(NE)</mark> "<mark>smoke</mark>"

tur ki[gen] [inda+du₁₇]

son of burnt offerings;

#3.13

	⊨	EN	enna [UNTIL] wr. en-na; an-ma; <mark>en</mark>; en₇ "<mark>until, up to</mark>"
	✳	AN	an [SKY] wr. <mark>an</mark> "sky, <mark>heaven; upper</mark>; crown (of a tree)" ilu [GOD] wr. <mark>ilu</mark> "god"

		Sign	Reading
(13)	<image>	NA	na [MAN] wr. na "man" na [STONE] wr. na₄; na; ⁿᵃ₄na "stone; stone weight"
	<image>	DU	tum [SUITABLE] wr. tum₂ "to be suitable"
	<image>	MA	ĝen [GO] wr. ĝen; ma "to go; to flow"
	<image>	KID	LIL [KNOWLEDGE] wr. LIL₂ "secret knowledge" LIL [PLAIN] wr. LIL₂ "plain"

en an na tum₂ ma LIL₂

until heavenly man would be able to go out into the plain

#3.14

		Sign	Reading
<image> (14)	<image>	DUN₃ gunu	giĝ [UNIT] wr. giĝ₄ "a unit of weight, shekel; a unit of area; a unit of volume"
	<image>	EŠ₂	eše [AREA UNIT] wr. eše₃; eše₂ "a unit of area; a unit of volume" ĝir [NATIVE] wr. ĝir₁₅ "native, local" **Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal.
	<image>	NI	NI [~NET] wr. NI "a designation of nets"
	<image>	ŠE	ašnan [GRAIN] wr. ašnan; ašnan₂ "grain, cereals"

giĝ₄ ĝir₁₅ NI-NI ašnan₂

of the net of the local grain fields.

#3.15

		Sign	Reading
<image> (15)	<image>	UR	lu [PERSON] wr. lu₂; mu-lu; mu-lu₂; lu₁₀; lu₆ "who(m), which; man; (s)he who, that which; of; ruler; person" ur [SERVANT] wr. ur "servant"
	<image>	LUM	eĝir [BACK] wr. eĝir; eĝir₅(LUM); egir₄; eĝir₆(MURGU₂) "back, rear; after; estate, inheritance" hum [SNAP] wr. hum "to snap off; to run, flow (bodily fluids); to move, be in motion"
	<image>	MA	ĝen [GO] wr. ĝen; ma "to go; to flow" mada [LAND] wr. ma-da; ma "land, country; earth, land"

lu₆ hum ma

Those who was traveling across the lands

#3.16

		Sign	Reading
<image> (16)	<image>	BA	ba [ALLOT] wr. ba "to divide into shares, share, halve; to allot"
	<image>	DA	dag [SIDE] wr. da "side; vicinity" -da,-di - with (comitative); In English, the preposition "with", in the sense of "in company with" or "together with"
	<image>	KAR	kar [SENIOR] wr. kar "senior"

ba da kar

shared [food] with seniors.

#3.17

		Sign	Reading
<image> (17)	<image>	ŠA₃	šag [HEART] wr. šag₄; ša; ša₃-ab "inner body; heart; in, inside"
	<image>	GIŠ	ĝeš [TREE] wr. ĝeš; mu; u₅ "tree; wood; a description of animals"
	<image>	KÚŠU₂	ah [SPITTLE] wr. ah₆; uh₃; ªah "a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison"
	<image>	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	<image>	EŠ₂	šeg [SEIZE] wr. še₃ "to take away, seize" **Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal.

šag₄ [ĝeš-uh₃-ki]-še₃

In the heart of savage

#3.18

		Sign	Reading
<image> (18)	<image>	E	eg [LEVEE] wr. eg₂; iku₂ "levee" **Singular ergative case**: the term "ergative verb" is still circulating in the literature on generative syntax

	Sign	Name	Definition
	𒂵	GAZ	gaz [KILL] wr. gaz; gaz₂; kaz₈ "to kill, slaughter; to grind, grate; to beat; to thresh (grain); to execute, impose a death sentence; to break"

eg₂ gaz

the levee was broke,

#3.19

	Sign	Name	Definition
19	𒄊	GÌR	ĝiri [FOOT] wr. ĝiri₃; me-ri; ĝiri₁₆ "via, by means of, under the authority of someone; foot; path" huš [REDDISH] wr. huš; huš₂ "furious, angry; (to be) reddish, ruddy"
	𒉌	NI	gur [THICK] wr. gur₄; gur₁₄; gur₁₃ "(to be) thick; (to be) big, to feel big" lidga [VESSEL] wr. lid₂-ga; lid₂-da-ga; li-id-ga; lid₂; lidda; lidda₂ "measuring vessel; a unit of capacity" mu [GOOD] wr. mu₅ "good, beautiful" zal [PASS] wr. zal "to get up early; to finish, come to an end; to dissolve, melt, disintegrate, break down, collapse; to quake; to pass time"
	𒂗	ERIN₂	erin [PEOPLE] wr. erin₂; eri-na; erin₉ "people; troops" erin [YOKE] wr. erin₂; ĝešerin₂ "to yoke; yoke; plow team" sur [HARNESS] wr. sur₅; surₓ(ERIN₂) "to harness, tie up; to suspend, be suspended; harness team (of draft animals or workers); member of a team, team-worker"
	𒁹	DIŠ (1)	diš [ONE] wr. diš; de-eš-šu₂; di-id; di-t- "one"
	𒀭	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"

huš₂ zal erin₂ diš an

angriness came to an end and they united into one heaven.

#3.20

	Sign	Name	Definition
20	�	GU₂	gu [ENTIRETY] wr. gu₂ "entirety, sum, total"
	𒀀	A	e [HOUSE] wr. e₂; ĝa₂; e₄ "house; temple; (temple) household; station; room; house-lot; estate"
	𒇉	EN-GUR	engur [WATERS] wr. engur; im-gu-ra "(cosmic) underground waters" **common food sharing (burnt offering)** ◻ LAGAB kilib [TOTAL] wr. kilib; kilib₃ "total, sum; (the) whole, entirety; assembly" ✳ ḪAL hal [DIVIDE] wr. hal-ha; ha-la; hal "to divide, deal out, distribute; to perform an extispicy; to open; a secret; to pour away; to sieve; to slink, crawl away; a qualification of grain" hala [SHARE] wr. ha-la; hal "inheritance share"
	𒈝	LUM	hum [SNAP] wr. hum "to snap off; to run, flow (bodily fluids); to move, be in motion" lam [FLOURISH] wr. lam; lamₓ(LUM) "to flourish; to make grow luxuriantly" lum [FRUIT] wr. lum "(to be) full, replete, satisfied (with); (to be) grown (tall); to fruit; (to be) fructified; to shine"
	𒈠	MA	mada [LAND] wr. ma-da; ma "land, country; earth, land"
	𒄤	GIR₂	ĝiri [DAGGER] wr. ĝiri₂; urudĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"
	𒉣	NUN	nun [PRINCE] wr. nun "prince; (as attribute) foremost, best"
	𒋫	TA	ana [WHAT?] wr. a-na; ta; ta-a "what?; as much as (math.)" -ta - from, after (ablative);motion away from something
	𒅗	KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate"

gu₂ a ENGUR hum ma [ĝiri₂-nun]-ta dug₄

"Total Temple of common food sharing (burnt offering) was luxuriantly erected on the Earth", civil leader announced.

#3.21

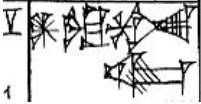|	Sign	Name	Definition
21	𒂍	E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura" **Singular ergative case**: the term "ergative verb" is still circulating in the literature on generative syntax
	𒂠	EŠ₂	huĝ [HIRE] wr. huĝ; huₓ(KU)-un "to hire, rent; to install in office" **Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal.
	𒆤	KID₂	azad [SHELTER] wr. azad₂; azadₓ(|A.LAGAB×HAL.ŠU₂|) "reed shelter"
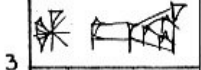
e huĝ azad$_2$

The Soul has established in the settlement

#3.22

		NAM	nam [FATE] wr. nam; na-aĝ$_2$ "determined order; will, testament; fate, destiny"
		LU2	lu [PERSON] wr. lu$_2$; mu-lu; mu-lu$_2$; lu$_{10}$; lu$_6$ "who(m), which; man; (s)he who, that which; of; ruler; person"
		GA2×AŠ	**unified temple** GA$_2$ e [HOUSE] wr. e$_2$; ĝa$_2$; e$_4$ "house; temple; (temple) household; station; room; house-lot; estate" AŠ aš [ONE] wr. aš "one" dili [SINGLE] wr. dili; di-il$_5$ "(to be) single, unique, sole; (to be) alone" rum [PERFECT] wr. rum "perfect, ideal"
		BA	ba [ALLOT] wr. ba "to divide into shares, share, halve; to allot"

nam lu$_2$ [ĝa$_2$+aš] ba

the order, for those who shared (joined) the Unified Temple

#3.23

		GIR3	ĝiri [FOOT] wr. ĝiri$_3$; me-ri; ĝiri$_{16}$ "via, by means of, under the authority of someone; foot; path"
		PAD	kurum [RATION] wr. kurum$_6$ "food ration" šukur [RATION] wr. PAD; šukur$_2$ "food allocation, ration"
		DU	gin [ESTABLISH] wr. gin$_6$; gi-na; gi-in; ge-en; gin "(to be) permanent; to confirm, establish (in legal contexts), verify; (to be) true; a quality designation; medium quality"
		BI	bad [OPEN] wr. bad; ba; be$_2$ "(to be) remote; to open, undo; to thresh grain with a threshing sledge" -bi [THAT] wr. -bi " its, their, it, this, that, those, and"

ĝiri$_3$ šukur$_2$ gin-bi

to always distribute food in equal portions.

#3.24

		EDIN	eden [BACK] wr. eden "back, upper side" **farm fields, agricultural fields** eden [PLAIN] wr. eden "plain, steppe, open country"
		DA	dag [SIDE] wr. da "side; vicinity" -da,-di - with (comitative); In English, the preposition "with", in the sense of "in company with" or "together with"
		E	e [LEAVE] wr. e$_3$; i; e "to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent" **Singular ergative case**: the term "ergative verb" is still circulating in the literature on generative syntax
		DA	dag [SIDE] wr. da "side; vicinity" -da,-di - with (comitative); In English, the preposition "with", in the sense of "in company with" or "together with"
		KID2	azad [SHELTER] wr. azad$_2$; azad$_x$(|A.LAGAB×HAL.ŠU$_2$|) "reed shelter"

eden da e da azad$_2$- azad$_2$

Agricultural fields bordered with reed buildings.

#3.25

		IŠ	iš [MOUNTAIN] wr. iš "mountain(s)" kuš [OFFICIAL] wr. kuš$_7$ "a high official"
		DU6	du [PLATFORM] wr. du$_6$ "throne platform for a deity" dud [MOUND] wr. du$_6$ "(ruin) mound"
		KID2	taka [ABANDON] wr. tak$_4$ "to set aside, leave behind; to save, keep back, hold back"
		BI	e [SPEAK] wr. e; na-be$_2$-a; be$_2$; ne; da-me; na-be$_2$; e$_7$ "perfect plural and imperfect stem of dug[to speak]" -bi [THAT] wr. -bi " its, their, it, this, that, those, and"

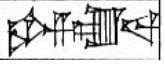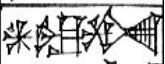iš du$_6$ tak$_4$-bi

The remaining mountains are the monuments
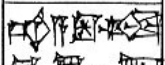
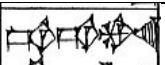| #3.26				
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"	
	❘ (x5)	DIŠ (1)	diš [ONE] wr. diš; de-eš-šu₂; di-id; di-t- "one" saĝtak [TRIANGLE] wr. saĝ-KAK; saĝtak; santak₃; saĝtak₄; santak₂ "triangle (math.); wedge"	
		A	e [HOUSE] wr. e₂; ĝa₂; e₄ "house; temple; (temple) household; station (of the moon)?; room; house-lot; estate"	

ki-5-e₄

of the 5 lands Temple,

#3.27				
		NI	gur [THICK] wr. gur₄; gur₁₄; gur₁₃ "(to be) thick; (to be) big, to feel big"	
		MI	ĝi [NIGHT] wr. ĝi₆ "night" kukku [DARK] wr. ku₁₀-ku₁₀; kukku₅ "(to be) dark"	
		DUB	dub [TREMBLE] wr. dub₂; dub "to tremble, make tremble; to push away, down; to smash, abolish"	

gur₁₃ kukku₅ dub

which drove away the Big Darkness.

#3.28				
		SIG.BA	sigba [BODY] (3x: Ur III, Old Babylonian) wr. sig-ba "lower body"	
		IL₂	il [WORKER] wr. il₂ "a worker"	

[sig-ba] il₂

Any simple worker

#3.29				
		ŠID	šid [COUNT] wr. šid "count(ing); number; half (shares); to count"	
		MUŠ₃	šuba [STONE] wr. šuba₃; ⁿᵃ₄šuba; šuba₄; šubaₓ(MUŠ); šubaₓ(|MUŠ.ŠA|) "a precious stone"	
		AB	eš [SHRINE] wr. eš₃ "shrine; an establishment"	
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"	
		HI×TIL	**integrity** ◇ HI hi [MIX] wr. hi "to mix (up); process (skin; wool, in the latter possibly a stage between combing and spinning); alloy" ⌐ TIL til [COMPLETE] wr. til; til₃ "(to be) complete(d); (to be) old, long-lasting; to end"	

šid šuba₄ eš₃ ki [hi-til]

was counted as an important one for integrity of the earth establishment.

#3.30				
		GIR₂	ĝiri [DAGGER] wr. ĝiri₂; ᵘʳᵘᵈĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"	
		SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"	
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"	
		KA	inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"	

[ĝir₂-kuš-ki] dug₄
 [guide, shepherd, voivode, leader]

The business of the civil servants (shepherds – ref Plato)

#3.31				
		GIŠ	ĝeš [TREE] wr. ĝeš; mu; u₅ "tree; wood; a description of animals"	
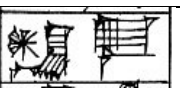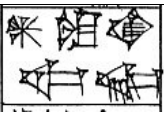
31	⬔	KUŠ U₂	ah [SPITTLE] wr. ah₆; uh₃; ªah "a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison"
	⬥	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	𒂠	EŠ₂	huĝ [HIRE] wr. huĝ; hu$_x$(KU)-un "to hire, rent; to install in office" **Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal.

[ĝeš-uh₃-ki] huĝ

was to involve savages

#3.32

32	𒃻	GAR₃	gar [CAKE] wr. gar₃ "a cake or a baked product" gar [~BREAD] wr. gar₃ "a designation of breads"
	𒁇	DAR	dar [SPLIT] wr. dar "to break up, crush, grind; to split, split up; to cut open"
	𒲥	RA	rah [BEAT] wr. rah₂; ra-ah "to beat, kill; to break, crush; to flood; to thresh (grain with a flail)" -ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',
	𒀀	A	e [HOUSE] wr. e₂; ĝa₂; e₄ "house; temple; (temple) household; station (of the moon)?; room; house-lot; estate"

gar₃ dar-ra e₄

to the Temple by splittin breads.

#3.33

33	𒉌	E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
	𒁺	DU	gin [ESTABLISH] wr. gin₆; gi-na; gi-in; ge-en; gin "(to be) permanent; to confirm, establish (in legal contexts), verify; (to be) true; a quality designation; medium quality"

e gin

Established Soul (posted laws)

#3.34

34	𒅍	ÍL	il [RAISE] wr. il₂; il₅; il₂^{li}₂ "to raise, carry" il [WORKER] wr. il₂ "a worker"
	𒇷	LI	li [BRANCH] wr. li "branch, twig"

il₂ li

raised branch

#3.35

35	𒉆	NAM	nam [FATE] wr. nam; na-aĝ₂ "determined order; will, testament; fate, destiny"
	𒉺	PA	mu [MANLY] wr. mu₆ "manly; young man" **Young mankind**
	◇	TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" temen [FOUNDATION] wr. temen "foundation"
	𒅆	SI	sig [PLACE] wr. sig₉; sig₁₀; si-ig "to place" sig [TIE] wr. sa₂; sig₉ "to tie (shoes)"

nam [mu₆-mul₂-sig₉]=ensi₂ (ensik [FARMER] wr. ensi₂ "a farmer")

of organized farmers.

#3.36

36	𒄑	GIŠ	ĝeš [TREE] wr. ĝeš; mu; u₅ "tree; wood; a description of animals"
	⬔	KÚŠ U₂	ah [SPITTLE] wr. ah₆; uh₃; ªah "a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison"
	⬥	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	𒀀	A	ak [DO] wr. ak; a "to do; to make; to act, perform; to proceed, proceeding (math.)"

[ĝeš-uh₃-ki] a

Savages proceeded

#3.37

	𒆤	KID₂	azad [SHELTER] wr. azad₂; azad$_x$(|A.LAGAB×HAL.ŠU₂|) "reed shelter"

37 [sign]	[sign]	E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura" **Singular ergative case**: the term "ergative verb" is still circulating in the literature on generative syntax
	[sign]	MA	mada [LAND] wr. ma-da; ma "land, country; earth, land"
	[sign]	TI	til [LIVE] wr. til₃ "to live; to sit (down); to dwell"

azad₂ [erg] ma til₃

to settle in reed dwellings near the fields.

#3.38

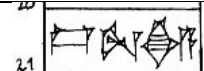|			
38 [sign]	[sign]	E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
	[sign]	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	[sign]	SUR	sur [FORM] wr. sur "to form" sur [SPIN] wr. sur "to spin; to twist; to slither"
	[sign]	RA	rah [BEAT] wr. rah₂; ra-ah "to beat, kill; to break, crush; to flood; to thresh (grain with a flail)" -ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

e ki sur-ra

Thus, the Soul begun spinning on the Earth.

Row #4

#4.1

1 [sign]	[sign]	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	[sign]	NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"
	[sign]	GIR₂	ĝiri [DAGGER] wr. ĝiri₂; urudĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"
	[sign]	SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"
	[sign]	KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"

[an-nin-ĝiri₂-kuš] dug₄

The upper civil servant announced,

#4.2

2 [sign]	[sign]	E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
	[sign]	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	[sign]	SUR	sur [FORM] wr. sur "to form" sur [SPIN] wr. sur "to spin; to twist; to slither"
	[sign]	RA	rah [BEAT] wr. rah₃; ra-ah "to beat, kill; to break, crush; to flood; to thresh (grain with a flail)" -ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

e ki sur-ra

"Soul formed on the Earth

#4.3

3 [sign]	[sign]	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	[sign]	NINA	aĝarin [MATRIX] (18x: Old Babylonian, unknown) wr. aĝarin₄; aĝarin₃; aĝarin₅; a-ĝa₂-ri-in; aĝa₃-ri₂; aĝarin; aĝarin₂; aĝarinₓ(|AB×HA|); aĝarinₓ(|LAGAB×HAL|); a-ĝa₂-ri-im "matrix, mother-creator; beer mash, beer bread; crucible" **arranged society, arranged commune**
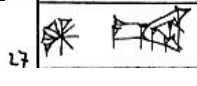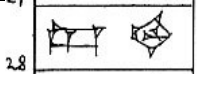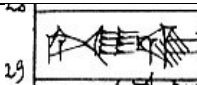
			AB eš [SHRINE] wr. eš$_3$ "shrine; an establishment" HA haX [CONTAINER] wr. ha-X "type of container" [community?]

an [eš$_3$+ha-X]

the highly arranged society

#4.4

		NI$_2$	ni [SELF] wr. ni$_2$ "self"
		DUB	dehi [SUPPORT] wr. de-hi; dehi "support, stanchion; tax"
		BA	ba [ALLOT] wr. ba "to divide into shares, share, halve; to allot" bad [OPEN] wr. bad; ba; be$_2$ "(to be) remote; to open, undo; to thresh grain with a threshing sledge"

ni$_2$ dehi ba

with harvesting for self-sufficiency."
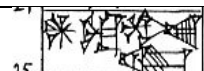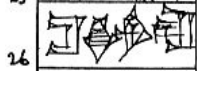
#4.5

		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša$_2$-an; ka-ša-an "lady; mistress, owner; lord"
		GIR$_2$	ĝiri [DAGGER] wr. ĝiri$_2$; ^{urud}ĝiri$_2$; me$_2$-er; me-er; me-ri "razor; sword, dagger"
		SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"
		KA	dug [SPEAK] wr. dug$_4$ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg$_3$ "word; matter (of affairs)"

[an-nin-ĝiri$_2$-kuš] inim

The matter of the upper civil servant

#4.6

		GU$_2$	gu [ENTIRETY] wr. gu$_2$ "entirety, sum, total"
		A	e [HOUSE] wr. e$_2$; ĝa$_2$; e$_4$ "house; temple; (temple) household; station; room; house-lot; estate"
		ENGUR	engur [WATERS] wr. engur; im-gu-ra "(cosmic) underground waters" **common food sharing (burnt offering); communal property** ⬚ LAGAB kilib [TOTAL] wr. kilib; kilib$_3$ "total, sum; (the) whole, entirety; assembly" ✳ ḪAL hal [DIVIDE] wr. hal-ha; ha-la; hal "to divide, deal out, distribute; to perform an extispicy; to open; a secret; to pour away; to sieve; to slink, crawl away; a qualification of grain" hala [SHARE] wr. ha-la; hal "inheritance share"
		EGIR	eĝir [BACK] wr. eĝir; eĝir$_5$(LUM); egir$_4$; eĝir$_6$(MURGU$_2$) "back, rear; after; estate, inheritence"
		EŠ$_2$	huĝ [HIRE] wr. huĝ; hu$_x$(KU)-un "to hire, rent; to install in office" **Terminative case**: - še$_3$ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal.
		IG	ĝal [BE] wr. ĝal$_2$; ma-al; ^{ĝa}$_2$gal$_2$ "to be (there, at hand, available); to exist; to put, place, lay down; to have"
		LA	la [HANG] wr. la$_2$; la; lal$_2$ "to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry"

gu$_2$ e$_4$ [kilib+hal] eĝir- huĝ ĝal$_2$ la

was to supervise all households of communal estate available.

#4.7

		GU$_2$	gu [ENTIRETY] wr. gu$_2$ "entirety, sum, total" gu [NECK] wr. gu$_2$ "bank, side; neck"
		GIR$_2$	ĝiri [DAGGER] wr. ĝiri$_2$; ^{urud}ĝiri$_2$; me$_2$-er; me-er; me-ri "razor; sword, dagger"
		SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"

	⧉	KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"

gu₂-gu₂ [ĝiri₂-kuš] dug₄

The matter of leaders on sides

#4.8

		NAM	nam [FATE] wr. nam; na-aĝ₂ "determined order; will, testament; fate, destiny"
		NUN	eridu [GUIDANCE] wr. eridu "guidance"
		DA	da [LINE] wr. da "line, edge, side" -da,-di - with (comitative); In English, the preposition "with", in the sense of "in company with" or "together with"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		NIG	ĝar [PLACE] wr. ĝar; ĝa₂; ĝa₂-ar; ᵍᵃ₂ĝar; ĝarᵃʳ; mar; ᵍᵃ₂ĝarᵃʳ "to put, place, lay down; to give in place of something, replace; to posit (math.)"
		RA	rah [BEAT] wr. rah₂; ra-ah "to beat, kill; to break, crush; to flood; to thresh (grain with a flail)" -ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

nam eridu da-ki ĝar-ra

was to place the guidance and the order over Earth.

#4.8.1

		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		EN	en [LORD] wr. en; u₃-mu-un; umun "lord; master; ruler" enna [UNTIL] wr. en-na; an-ma; en; en₇ "until, up to"
		KID	LIL [KNOWLEDGE] wr. LIL₂ "secret knowledge" LIL [PLAIN] wr. LIL₂ "plain"
		LAL	la [HANG] wr. la₂; la; lal₂ "to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry"

an-en LIL₂ la₂

The heavenly ruler was overseeing plain (location, region).

#4.8.2

		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		EN	en [LORD] wr. en; u₃-mu-un; umun "lord; master; ruler"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"

an-en-ki ka

The heavenly ruler worked in the field.

#4.9

		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"
		SAG	saĝ [HEAD] wr. saĝ "head; person; capital" saĝ [FRONT] wr. saĝ "front side (math.)"
		KA	inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"

an nin saĝ inim

The main matter of the upper servant was

#4.10

		A	ak [DO] wr. ak; a "to do; to make; to act, perform; to proceed, proceeding (math.)"
		E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"

		NI	zal [PASS] wr. zal "to get up early; to finish, come to an end; to dissolve, melt, disintegrate, break down, collapse; to quake; to pass time" **Pronoun:** his/her/their
		MI	ĝi [NIGHT] wr. $ĝi_6$ "night" kukku [DARK] wr. ku_{10}-ku_{10}; $kukku_5$ "(to be) dark"
		E_3	e [LEAVE] wr. e_3; i; e "to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent"

a e zal $ĝi_6$ e_3

to create the Soul, which will remove the night.

#4.11

		ŠE	se [DWELL] wr. se_{12}; še; ze_2 "plural stem of lug[to dwell]"
		NU_{11}	ĝešnu [LIGHT] wr. ĝeš-nu_{11}; ĝešnu; $gešnu_2$ "light"
		BUR	bur [BOWL] wr. bur; ^{na_4}bur "(food) offering, sacrifice; meal(-time); (stone) bowl; a priest"
		LA	lala [PLENTY] wr. la-la; a-la; la "plenty, happiness, lust"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		$ŠAR_2$	šar [3600] wr. $šar_2$; šar; $šar_2$-$šar_2$ "totality, world; (to be) numerous; 3600" šar [MIX] wr. $šar_2$ "to mix"
		gur_7	guru [HEAP] wr. $guru_7$; gur_{11} "to heap up" guru [STORE] wr. $guru_7$ "grain heap, grain store; unit of capacity"
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"

še [ĝešnu-bur-la]=lagaš-ki-$šar_2$ $guru_7$ an (lagaš [STOREHOUSE] wr. lagaš "storehouse")

The dwellers of numerous settlements (lagaš^{ki}) formed a Heaven:

#4.12

		NI	dig [PARALYZED] wr. dig "(to be) paralyzed, to suffer paralysis" gur [THICK] wr. gur_4; gur_{14}; gur_{13} "(to be) thick; (to be) big, to feel big" **Pronoun:** his/her/their
		SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"

dig-kuš

the guards,

#4.13

		EN	en [LORD] wr. en; u_3-mu-un; umun "lord; master; ruler"
		TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" temen [FOUNDATION] wr. temen "foundation"
		NA	na [MAN] wr. na "man" (team) na [STONE] wr. na_4; na; ^{na_4}na "stone; stone weight"

en-te-na

the teams of masters of various goods,

#4.14

		PA	mu [MANLY] wr. mu_6 "manly; young man" **Young mankind** pa [BRANCH] wr. pa; pa_9 "wing; branch, frond"
		TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" temen [FOUNDATION] wr. temen "foundation"
		SI	sig [PLACE] wr. sig_9; sig_{10}; si-ig "to place" sig [TIE] wr. sa_2; sig_9 "to tie (shoes)"

[mu_6-mul_2-sig_9]=$ensi_2$ (ensik [FARMER] wr. $ensi_2$ "a farmer")

the farmers.

#4.15

		NU_{11}	ĝešnu [LIGHT] wr. ĝeš-nu_{11}; ĝešnu; $gešnu_2$ "light"
		BUR	bur [BOWL] wr. bur; ^{na_4}bur "(food) offering, sacrifice; meal(-time); (stone) bowl; a priest"

15		LA	lala [PLENTY] wr. la-la; a-la; la "plenty, happiness, lust"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		KID	LIL [KNOWLEDGE] wr. LIL₂ "secret knowledge" LIL [PLAIN] wr. LIL₂ "plain" lil [GHOST] wr. lil₂ "wind, breeze; ghost"

[ĝešnu-bur-la]=lagaš-ki LIL₂ (lagaš [STOREHOUSE] wr. lagaš "storehouse")

The fields of the settlements (lagash^ki)

#4.16

16		BAR	bar [OUTSIDE] wr. bar; ba-ra; bala; bur "outside, (other) side; behind; outer form, outer; fleece; outsider, strange; back, shoulder; liver; because of; to set aside; to cut open, slit, split"
		E	e [LEATHER] wr. e; e₆ "strip or piece of leather; leather bearing" e [LEAVE] wr. e₃; i; e "to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent" eg [LEVEE] wr. eg₂; iku₂ "levee"
		BA	ba [ALLOT] wr. ba "to divide into shares, share, halve; to allot"
		KA	zu [SHARE] wr. ĝešzu₂; zu₂ "plow share; blade of the hoe; point (of a battering ram)"

bar e ba- zu₂

were slit with a plow share, making strips of furrows.

#4.17

17		IL₂	il [WORKER] wr. il₂ "a worker"
		EŠ₂	ĝir [NATIVE] wr. ĝir₁₅ "native, local" huĝ [HIRE] wr. huĝ; huₓ(KU)-un "to hire, rent; to install in office" **Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also of-ten indicates the direction to a goal.

il₂-ĝir₁₅ (il₂-huĝ)

The native workers

#4.18

18		LUGAL	lugal [KING] wr. lugal; lu₂-gal "lord; master; owner; king; a quality designation"
		KAM	he [BE] wr. he₂; he₂-a "be it, be he"
		EŠ₂	eše [AREA UNIT] wr. eše₃; eše₂ "a unit of area; a unit of volume" **Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also of-ten indicates the direction to a goal.
		GI₄	gi [TURN] wr. gi₄; gi "to turn, return; to go around; to change status; to return (with claims in a legal case); to go back (on an agreement)"
		A	ak [DO] wr. ak; a "to do; to make; to act, perform; to proceed, proceeding (math.)"

lugal he₂-eše₂ gi₄- gi₄ a

were gathering around the master while he was working at the field.

#4.19

19		IL₂	il [WORKER] wr. il₂ "a worker"

il₂

The worker

#4.20

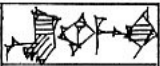|			
20		PA	mu [MANLY] wr. mu₆ "manly; young man" **Young mankind** pa [BRANCH] wr. pa; pa₉ "wing; branch, frond"
		TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" temen [FOUNDATION] wr. temen "foundation"
		SI	sig [PLACE] wr. sig₉; sig₁₀; si-ig "to place" sig [TIE] wr. sa₂; sig₉ "to tie (shoes)"

[mu₆-mul₂-sig₉]=ensi₂ (ensik [FARMER] wr. ensi₂ "a farmer")

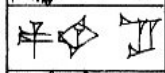**and the farmer**

#4.21

	⊢	GIŠ	ĝeš [TREE] wr. ĝeš; mu; u₅ "tree; wood; a description of animals" ildag [POPLAR] wr. ĝešildag₂; ĝešildag₄; ildag₂; ĝešildag₃; ĝešildag; ĝešildagₓ "a poplar"
	⋈	KÚŠU₂	ah [SPITTLE] wr. ah₆; uh₃; ªah "a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison" kušu [CREATURE] wr. kušu₂; kušu₂ᵏᵘ₆ "crab or a snapping turtle"
	◈	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	⋀⋀	A	a [WATER] wr. a "water; semen; progeny" ak [DO] wr. ak; a "to do; to make; to act, perform; to proceed, proceeding (math.)" e [HOUSE] wr. e₂; ĝa₂; e₄ "house; temple; (temple) household; station (of the moon)?; room; house-lot; estate"

[ĝeš-uh₃-ki] a

were a natives of the savages of the Earth.

#4.22

	⋀⋀	A	a [WATER] wr. a "water; semen; progeny"
	◈	DÚBUR	dubur [FOUNDATION] wr. dubur; dubur₂ "base"
	⊞	GAN₂	gana [FIELD] wr. gana₂; gan₂-ne₂ "field; area (of a geometric figure)" iku [UNIT] wr. iku "a unit of area; a unit of volume"
	◁⋀⋀ ◁⋀⋀	KAR	kar [FLEE] wr. kar "to flee; to take away (by force), remove; to deprive; to save" kar [SENIOR] wr. kar "senior"

a dubur₂ gan₂ kar-kar

Those natives became the basis for the senior form,

#4.23

	⫫	NIG	GAR [FORMER] wr. GAR "former, retired" menari [ADMINISTRATOR] wr. menari "an administrator"
	⟐	NE	gibil [NEW] wr. gibil; gibil₄ "(to be) new"
	Σ	RU	RU [ARCHITECTURE] wr. RU "architectural feature" (hierarchy?)
	⊏⫪ ⊏⫪	KA	inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"
	⊞⊞	GI	gin [ESTABLISH] wr. gin₆; gi-na; gi-in; ge-en; gin "(to be) permanent; to confirm, establish (in legal contexts), verify; (to be) true; a quality designation; medium quality"

GAR gibil₄ RU inim-inim gin₆

which the former established as a new hierarchy of affairs (relationships),

#4.24

	⊟	E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
	◈	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	⊢⫫	SUR	sur [FORM] wr. sur "to form" sur [SPIN] wr. sur "to spin; to twist; to slither"
	⊡	RA	rah [BEAT] wr. rah₂; ra-ah "to beat, kill; to break, crush; to flood; to thresh (grain with a flail)" -ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

e ki sur-ra

and thus the Soul was formed on the Earth.

#4.25

	✳	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	▷⊟	NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"

	⊲⊳	GIR₂	ĝiri [DAGGER] wr. ĝiri₂; ᵘʳᵘᵈĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"
	▦	SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"
	◁⫞	KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"

[an-nin-ĝiri₂-kuš] dug₄

The upper civil servant announced,

#4.26

	⊞	E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
	◈	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	⊣⩓	SUR	sur [FORM] wr. sur "to form" sur [SPIN] wr. sur "to spin; to twist; to slither"
	⊡	RA	rah [BEAT] wr. rah₂; ra-ah "to beat, kill; to break, crush; to flood; to thresh (grain with a flail)" -ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

e ki sur-ra

"The Soul formed on the Earth

#4.27

	✳	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	⊨⩔	NINA	aĝarin [MATRIX] (18x: Old Babylonian, unknown) wr. aĝarin₄; aĝarin₃; aĝarin₅; a-ĝa₂-ri-in; aĝa₃-ri₂; aĝarin; aĝarin₂; aĝarin_x(|AB×HA|); aĝarin_x(|LAGAB×HAL|); a-ĝa₂-ri-im "matrix, mother-creator; beer mash, beer bread; crucible" **arranged society, arranged commune** AB eš [SHRINE] wr. eš₃ "shrine; an establishment" HA haX [CONTAINER] wr. ha-X "type of container" [community?]

an [eš₃+ha-X]

the highly arranged society.

#4.28

	⊟	GA₂	e [HOUSE] wr. e₂; ĝa₂; e₄ "house; temple; (temple) household; station (of the moon)?; room; house-lot; estate" ĝa [HOUSE] wr. ĝa₂; ma "house"
	◇⊸	HI×TIL	**Integrity, unity** ◇HI dug [GOOD] wr. dug₃; ze₂-eb; du-uq "(to be) good; (to be) sweet; goodness, good (thing)" hi [MIX] wr. hi "to mix (up); process (skin; wool, in the latter possibly a stage between combing and spinning); alloy" ⊸TIL til [COMPLETE] wr. til; til₃ "(to be) complete(d); (to be) old, long-lasting; to end"

ĝa₂ [hi+til]

The Temple of Unity

#4.29

	⊩	NI	gur [THICK] wr. gur₄; gur₁₄; gur₁₃ "(to be) thick; (to be) big, to feel big" **Pronoun:** his/her/their
	⫷⊫	MI	ĝi [NIGHT] wr. ĝi₆ "night" kukku [DARK] wr. ku₁₀-ku₁₀; kukku₅ "(to be) dark"
	◁⫞	KA	zuh [STEAL] wr. zuh "to steal"

gur₁₃ ĝi₆ zuh

took away the big night.

#4.30

|			
	✳	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"

		TA	ana [WHAT?] wr. a-na; ta; ta-a "what?; as much as (math.)" -ta - from, after (ablative);motion away from something
		SUR	sur [PRESS] wr. sur; sur₈ "to press, squeeze; to flash; to drip; to rain; to milk"
		RA	rah [BEAT] wr. rah₂; ra-ah "to beat, kill; to break, crush; to flood; to thresh (grain with a flail)" -ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',
		TA	ana [WHAT?] wr. a-na; ta; ta-a "what?; as much as (math.)" -ta - from, after (ablative);motion away from something

an-ta sur-ra ta

From the heaven, the rain flooded all

#4.31

		KID	LIL [KNOWLEDGE] wr. LIL₂ "secret knowledge" LIL [PLAIN] wr. LIL₂ "plain"
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		GAL	gal [BIG] wr. gal; gu-la; gu-ul; gal-gal; ku-ul "(to be) big, great; (to be) retired, former; (to be) mature (of male animals)"
		DIM	dim [PLANT] wr. dim "plant" dim [POST] wr. dim; dim₃; ĝᵉˢdim "post, pillar, pole; binding, knot, bond"
		SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body" su [SINK] wr. su; su₃ "to submerge; to sink"
		AB	ab [SEA] wr. ab; a-ab-ta "sea" abba [FATHER] wr. ab; ab-ba; abba₂ "old (person); witness; father; elder; an official" eš [SHRINE] wr. eš₃ "shrine; an establishment"
		KA	inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)" uzga [TREASURE] wr. uz-ga; uz-ga-še₃; uzug_x(KA); uz-ga-ta; uzug; uz₃-ga; us-ga-ne; us-ga; uz-ga-ne; uzug_x(|AN.ZAG|); usag_x(|U.ŠA|); ˢᵃusag_x(|U.ŠA|); ˢᵃusag_x(|U.ŠA|)ᵏⁱ "cella, shrine; goods, treasure; treasury"
		EŠ₂	huĝ [HIRE] wr. huĝ; hu_x(KU)-un "to hire, rent; to install in office" šeg [SEIZE] wr. še₃ "to take away, seize" **Terminative case:** - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal.

LIL₂-an gal dim su ab-uzug_x(KA)-še₃

the plain of heaven and the great pillars, and it sank the shrine into the sea.

#4.32

		NI₂	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura" ni [SELF] wr. ni₂ "self"
		BA	ba [ALLOT] wr. ba "to divide into shares, share, halve; to allot"
		NI	zal [PASS] wr. zal "to get up early; to finish, come to an end; to dissolve, melt, disintegrate, break down, collapse; to quake; to pass time" **Pronoun:** his/her/their
		E₃	e [LEAVE] wr. e₃; i; e "to leave, to go out; to thread, hang on a string; to remove, take away; to bring out; to enter; to bring in; to raise, rear (a child); to sow; to rave; to winnow; to measure (grain) roughly (with a stick); to rent"
		NE	didal [ASHES] wr. didal_x(NE); de₃-dal "ashes" gibil [NEW] wr. gibil; gibil₄ "(to be) new"

ni₂ ba zal e₃ gibil₄

The idea of the equal distribution will rise again

#4.33

		NI	zal [PASS] wr. zal "to get up early; to finish, come to an end; to dissolve, melt, disintegrate, break down, collapse; to quake; to pass time" **Pronoun:** his/her/their
		MI	ĝi [NIGHT] wr. ĝi₆ "night"
		KA	zuh [STEAL] wr. zuh "to steal"

zal ĝi₆ zuh

and will take away the night.

#4.34

	✳	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	▯	EN	en [LORD] wr. en; u_3-mu-un; umun "lord; master; ruler"
	▦	KID	LIL$_2$ [KNOWLEDGE] wr. LIL$_2$ "secret knowledge" lil [GHOST] wr. lil$_2$ "wind, breeze; ghost"
	▨	LI	gub [BATHE] wr. gub$_2$ "to bathe, wash oneself; (to be) pure"

an en LIL$_2$-li

The pure teaching of the heavenly master

#4.35

	✳	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	▯	NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša$_2$-an; ka-ša-an "lady; mistress, owner; lord"
	◈	HAR	ur [LIVER] wr. ur$_5$ "liver; main body, bulk" ur [ROOT] wr. ur$_2$; ur$_5$ "root, base; limbs; loin, lap"
	▯	SAG	saĝ [HEAD] wr. saĝ "head; person; capital"
	▦	KID	LIL [KNOWLEDGE] wr. LIL$_2$ "secret knowledge" lil [GHOST] wr. lil$_2$ "wind, breeze; ghost"

an nin ur$_5$-saĝ lil$_2$

and the leading principle of the heavenly servant is

#4.36

	▷	NU	nu [MAN] wr. nu "man"
	◈	NA	na [MAN] wr. na "man" na [STONE] wr. na$_4$; na; ^{na_4}na "stone; stone weight"
	▨	ŠE	šeg [AGREE] wr. še "to agree, be in agreement; to obey"

nu na še

the man (as an individual) obeys the Man (as a team). (the minority obeys the majority)

Row #5

#5.1

	▯	EN	en [LORD] wr. en; u_3-mu-un; umun "lord; master; ruler"
	◈	TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" mul [FOUNDATION] wr. mul$_3$ "foundation(s)" temen [FOUNDATION] wr. temen "foundation"
	▯	ME	me [BEING] wr. me "Being, divine properties enabling cosmic activity; office; (cultic) ordinance" me [STIFFNESS] wr. me "stiffness"
	◈	NA	na [MAN] wr. na "man" na [STONE] wr. na$_4$; na; ^{na_4}na "stone; stone weight"

[en-temen-me-na]

Craftsmen

#5.2

	▯	PA	mu [MANLY] wr. mu$_6$ "manly; young man" **Young mankind** pa [BRANCH] wr. pa; pa$_9$ "wing; branch, frond"
	◈	TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" temen [FOUNDATION] wr. temen "foundation"
	▯	SI	sig [PLACE] wr. sig$_9$; sig$_{10}$; si-ig "to place" sig [TIE] wr. sa$_2$; sig$_9$ "to tie (shoes)"

[mu$_6$-mul$_2$-sig$_9$]=ensi$_2$ (ensik [FARMER] wr. ensi$_2$ "a farmer")

and farmers

#5.3			
		NU₁₁	ĝešnu [LIGHT] wr. ĝeš-nu₁₁; ĝešnu; gešnu₂ "light"
		BUR	bur [BOWL] wr. bur; ⁿᵃ₄bur "(food) offering, sacrifice; meal(-time); (stone) bowl; a priest"
		LA	lala [PLENTY] wr. la-la; a-la; la "plenty, happiness, lust"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"

[ĝešnu-bur-la]=lagaš-ki (lagaš [STOREHOUSE] wr. lagaš "storehouse")

in the settlements (lagaš^ki)

#5.4			
		MU	muhaldim [COOK] wr. muhaldim "cook"
		PAD	kurum [RATION] wr. kurum₆ "food ration" pad [BREAK] wr. pad "to break (into bits)" šukur [RATION] wr. PAD; šukur₂ "food allocation, ration"
		DA	dag [SIDE] wr. da "side; vicinity" -da,-di - with (comitative); In English, the preposition "with", in the sense of "in company with" or "together with"

muhaldim šukur₂ da

produced food and goods, distributing them equally.

#5.5			
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"
		GIR₂	ĝiri [DAGGER] wr. ĝiri₂; ᵘʳᵘᵈĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"
		SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"
		KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate"
		KID	LIL [KNOWLEDGE] wr. LIL₂ "secret knowledge" LIL [PLAIN] wr. LIL₂ "plain" lil [GHOST] wr. lil₂ "wind, breeze; ghost"

[an-nin-ĝiri₂-kuš] dug₄ LIL₂

The upper civil servant taught:

#5.6			
		KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"
		SI	sig [PLACE] wr. sig₉; sig₁₀; si-ig "to place"
		DI	did [LAWSUIT] wr. di "lawsuit, trial; legal decision" sa [ADVICE] wr. sa₂ "advice, counsel; resolution, intelligence"
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		EN	en [LORD] wr. en; u₃-mu-un; umun "lord; master; ruler"
		KID	LIL [KNOWLEDGE] wr. LIL₂ "secret knowledge" LIL [PLAIN] wr. LIL₂ "plain" lil [GHOST] wr. lil₂ "wind, breeze; ghost"
		LAL	la [HANG] wr. la₂; la; lal₂ "to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry"
		TA	ana [WHAT?] wr. a-na; ta; ta-a "what?; as much as (math.)" -ta - from, after (ablative);motion away from something

inim sig₉ di [an-en-LIL₂] la₂-ta

The word is a posted law, according to which the heavenly master of the plain supervises.

#5.7			

	Sign	Reading	Meaning
		KA	inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"
		SI	sig [PLACE] wr. sig₉; sig₁₀; si-ig "to place"
		DI	did [LAWSUIT] wr. di "lawsuit, trial; legal decision" sa [ADVICE] wr. sa₂ "advice, counsel; resolution, intelligence"
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"
		GIR₂	ĝiri [DAGGER] wr. ĝiri₂; ᵘʳᵘᵈĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"
		SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"
		KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do; perform; to negotiate"
		TA	ana [WHAT?] wr. a-na; ta; ta-a "what?; as much as (math.)" -ta - from, after (ablative);motion away from something

inim sig₉ di [an-nin-ĝiri₂-kuš] dug₄-ta

The word is a posted law, according to which the upper civil servant acts.

#5.8

	Sign	Reading	Meaning
		KA	inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"
		SI	sig [PLACE] wr. sig₉; sig₁₀; si-ig "to place"
		DI	did [LAWSUIT] wr. di "lawsuit, trial; legal decision" sa [ADVICE] wr. sa₂ "advice, counsel; resolution, intelligence"
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		NINA	aĝarin [MATRIX] (18x: Old Babylonian, unknown) wr. aĝarin₄; aĝarin₃; aĝarin₅; a-ĝa₂-ri-in; aĝa₃-ri₂; aĝarin; aĝarin₂; aĝarinₓ(|AB×HA|); aĝarinₓ(|LAGAB×HAL|); a-ĝa₂-ri-im "matrix, mother-creator; beer mash, beer bread; crucible" **arranged society, arranged commune** AB eš [SHRINE] wr. eš₃ "shrine; an establishment" HA haX [CONTAINER] wr. ha-X "type of container" [community?]
		TA	ana [WHAT?] wr. a-na; ta; ta-a "what?; as much as (math.)" -ta - from, after (ablative);motion away from something

inim sig₉ di an NINA-ta

The word is a posted law of the highly arranged society.

#5.9

	Sign	Reading	Meaning
		E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
		BI	bad [OPEN] wr. bad; ba; be₂ "(to be) remote; to open, undo; to thresh grain with a threshing sledge" -bi [THAT] wr. -bi "its, their, it, this, that, those, and"
		A	ak [DO] wr. ak; a "to do; to make; to act, perform; to proceed, proceeding (math.)"
		ENGUR	engur [WATERS] wr. engur; im-gu-ra "(cosmic) underground waters" **common food sharing (burnt offering), collective ownership** ▭ LAGAB kilib [TOTAL] wr. kilib; kilib₃ "total, sum; (the) whole, entirety; assembly" ✳ ḪAL hal [DIVIDE] wr. hal-ha; ha-la; hal "to divide, deal out, distribute; to perform an extispicy; to open; a secret; to pour away; to sieve; to slink, crawl away; a qualification of grain" hala [SHARE] wr. ha-la; hal "inheritance share"
		EGIR	eĝir [BACK] wr. eĝir; eĝir₅(LUM); egir₄; eĝir₆(MURGU₂) "back, rear; after; estate, inheritance"
		TA	ana [WHAT?] wr. a-na; ta; ta-a "what?; as much as (math.)" -ta - from, after (ablative);motion away from something

e bi e₄ [kilib+hal] eĝir-ta

This is the Soul that makes lands communal property.
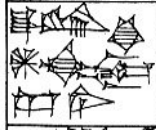
#5.10

	Sign	Reading	Meaning
		A	e [HOUSE] wr. e₂; ĝa₂; e₄ "house; temple; (temple) household; station (of the moon)?; room; house-lot; estate"

10	⊡	ENGUR	engur [WATERS] wr. engur; im-gu-ra "(cosmic) underground waters" **common food sharing (burnt offering), collective ownership** ⬜ LAGAB kilib [TOTAL] wr. kilib; kilib₃ "total, sum; (the) whole, entirety; assembly" ✳ ḪAL hal [DIVIDE] wr. hal-ha; ha-la; hal "to divide, deal out, distribute; to perform an extispicy; to open; a secret; to pour away; to sieve; to slink, crawl away; a qualification of grain" hala [SHARE] wr. ha-la; hal "inheritance share"
	𝍦	NUN	eridu [GUIDANCE] wr. eridu "guidance"
	▤	EŠ₂	ĝir [NATIVE] wr. ĝir₁₅ "native, local" huĝ [HIRE] wr. huĝ; hu$_x$(KU)-un "to hire, rent; to install in office" - še₃ in, to

e₄ [kilib+hal] eridu-še₃

The management in the temple of the public ownership

#5.11

11	𝍦	E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
	⯮	AG (AK)	ak [DO] wr. ak; a "to do; to make; to act, perform; to proceed, proceeding (math.)"

e ak

is carried out by the soul

#5.12

12	𝍦	NAM	nam [FATE] wr. nam; na-aĝ₂ "determined order; will, testament; fate, destiny"
	𝍦	NUN	eridu [GUIDANCE] wr. eridu "guidance"
	𝍦	DA	dag [SIDE] wr. da "side; vicinity" -da,-di - with (comitative); In English, the preposition "with", in the sense of "in company with" or "together with"
	◈	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	⯗	GAR	ĝar [PLACE] wr. ĝar; ĝa₂; ĝa₂-ar; ĝ²ĝar; ĝar²; mar; ĝ²ĝar² "to put, place, lay down; to give in place of something, replace; to posit (math.)"
	▥	RA	rah [BEAT] wr. rah₂; ra-ah "to beat, kill; to break, crush; to flood; to thresh (grain with a flail)" **Dative case**: -ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding'; In the dative case, the sentence often refers to people who are helped: "The man can be helped."

nam eridu-da ki ĝar-ra

who brings order and guidance to the Earth.

#5.13

13	⯗	UR/UR₂	ur [BASE] wr. ur₂; ĝ³ur₂ "base, legs of a table"
	⯒	BI	dug [POT] wr. dug; dug$_x$(BI) "(clay) pot; a unit of liquid capacity" **-bi [THAT]** wr. -bi " its, their, it, this, that, those, and"
	⯒	NA₄	na [STONE] wr. na₄; na; ⁿᵃ₄na "stone; stone weight"
	𝍦	A	e [HOUSE] wr. e₂; ĝa₂; e₄ "house; temple; (temple) household; station (of the moon)?; room; house-lot; estate"
	𝍦	MU	mu [NAME] wr. mu "name; line of text; son"
	◈	NA	na [MAN] wr. na "man" na [STONE] wr. na₄; na; ⁿᵃ₄na "stone; stone weight"
	⯒	NI	zal [PASS] wr. zal "to get up early; to finish, come to an end; to dissolve, melt, disintegrate, break down, collapse; to quake; to pass time" **Pronoun:** his/her/their
	▷	KAK	du [BUILD] wr. du₃ "to build, make; to do, perform" du [PLANT] wr. du₃ "to plant; to fix upright, erect; to impregnate; to drive in, fix; a designation of grain"

ur₂-bi na₄ e₄ mu na zal du₃
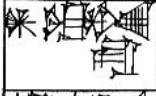
	These are the chief cornerstone of the foundation of the temple that a son of the man (as a team) will build.			
	#5.14			

		LUGAL	lugal [KING] wr. lugal; lu₂-gal "lord; master; owner; king; a quality designation" saĝ [KING] wr. saĝ₄ "king"	
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"	
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"	
		NA	na [MAN] wr. na "man" na [STONE] wr. na₄; na; ⁿᵃ₄na "stone; stone weight"	
		AG	niĝ [THING] (1641x: ED IIIa, ED IIIb, Old Akkadian, Lagash II, Ur III, Early Old Babylonian, Old Babylonian, 1st millennium) wr. niĝ₂; aĝ₂ "thing, possession; something" **burnt offering** 12252 ninda2 ninda [BREAD] wr. ninda; inda "bread; food" 12248 NE bar [BURN] wr. bar₇ "to burn; to fire (pottery)" bil [BURN] wr. bil₂; bil₃; bil "to burn" de [BRING] wr. de₆; ga; de₃; ir; de₂ "to bring, carry"	
		GA₂	e [HOUSE] wr. e₂; ĝa₂; e₄ "house; temple; (temple) household; station (of the moon)?; room; house-lot; estate" ĝar [PLACE] wr. ĝar; ĝa₂; ĝa₂-ar; ᵉᵃ₂ĝar; ĝarᵃʳ; mar; ᵉᵃ₂ĝarᵃʳ "to put, place, lay down; to give in place of something, replace; to posit (math.)"	
		NI	zal [PASS] wr. zal "to get up early; to finish, come to an end; to dissolve, melt, disintegrate, break down, collapse; to quake; to pass time" **Pronoun:** his/her/their	

	nin ki[gen] an na AG[inda+bil] ĝa₂-ni			
	The lord of the heaven is a man (as a team) of the burnt offering temple			
	#5.15			
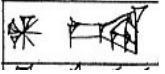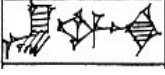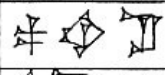
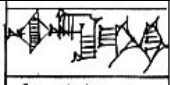|				
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"	
		NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"	
		GIR₂	ĝiri [DAGGER] wr. ĝiri₂; ᵘʳᵘᵈĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"	
		SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"	
		RA	rah [BEAT] wr. rah₂; ra-ah "to beat, kill; to break, crush; to flood; to thresh (grain with a flail)" **Dative case**: -ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding'; In the dative case, the sentence often refers to people who are helped: "The man can be helped."	

	[an-nin-ĝiri₂-kuš]-ra			
	created by the upper civil servant.			
	#5.16			

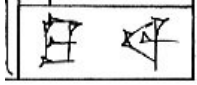|				
		NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"	
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"	
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"	
		NA	na [MAN] wr. na "man" na [STONE] wr. na₄; na; ⁿᵃ₄na "stone; stone weight"	
		AG	niĝ [THING] (1641x: ED IIIa, ED IIIb, Old Akkadian, Lagash II, Ur III, Early Old Babylonian, Old Babylonian, 1st millennium) wr. niĝ₂; aĝ₂ "thing, possession; something" **burnt offering** ninda2 ninda [BREAD] wr. ninda; inda "bread; food"	

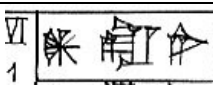|			
			⊠ NE bar [BURN] wr. bar$_7$ "to burn; to fire (pottery)" bil [BURN] wr. bil$_2$; bil$_3$; bil "to burn" de [BRING] wr. de$_6$; ga; de$_2$; ir; de$_2$ "to bring, carry"
	⊐	GA$_2$	e [HOUSE] wr. e$_2$; ga$_2$; e$_4$ "house; temple; (temple) household; station; room; house-lot; estate"
	⊅	NI	zal [PASS] wr. zal "to get up early; to finish, come to an end; to dissolve, melt, disintegrate, break down, collapse; to quake; to pass time" **Pronoun:** his/her/their

nin ki[gen] an na AG[inda+bil] ĝa$_2$ zal

The owner of the heaven is a man (as a team) of the burnt offering temple

#5.17

	✳	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
17	⊠	NINA	aĝarin [MATRIX] (18x: Old Babylonian, unknown) wr. aĝarin$_4$; aĝarin$_3$; aĝarin$_5$; a-ĝa$_2$-ri-in; aĝa$_3$-ri$_2$; aĝarin; aĝarin$_2$; aĝarin$_x$(|AB×HA|); aĝarin$_x$(|LAGAB×HAL|); a-ĝa$_2$-ri-im "matrix, mother-creator; beer mash, beer bread; crucible" **arranged society, arranged commune** 1200A ⊲ AB eš [SHRINE] wr. eš$_3$ "shrine; an establishment" 12129 ⫫ HA haX [CONTAINER] wr. ha-X "type of container" [community?]

an [eš$_3$+ha-X]

of the highly arranged society.

#5.18

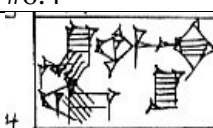|			
	◈	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
18	⊳	BI	bad [OPEN] wr. bad; ba; be$_2$ "(to be) remote; to open, undo; to thresh grain with a threshing sledge" **-bi [THAT]** wr. -bi " its, their, it, this, that, those, and"
	⫸	MU	ĝeš [TREE] wr. ĝeš; mu; u$_5$ "tree; wood; a description of animals" mu [NAME] wr. mu "name; line of text; son"
	◈	NA	na [MAN] wr. na "man" na [STONE] wr. na$_4$; na; ^{na}na "stone; stone weight"
	⊠	GI$_4$	gi [TURN] wr. gi$_4$; gi "to turn, return; to go around; to change status; to return (with claims in a legal case); to go back (on an agreement)"

ki-bi mu na gi$_4$

The wild ones of this Earth became a man (as a team):

#5.19

	⊠	EN	en [LORD] wr. en; u$_3$-mu-un; umun "lord; master; ruler"
19	◇	TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" mul [FOUNDATION] wr. mul$_2$ "foundation(s)" temen [FOUNDATION] wr. temen "foundation"
	⊢	ME	me [BEING] wr. me "Being, divine properties enabling cosmic activity; office; (cultic) ordinance" me [BE] wr. me; em; am$_3$ "to be"
	◈	NA	na [MAN] wr. na "man" na [STONE] wr. na$_4$; na; ^{na}na "stone; stone weight"

[en-temen-me-na]

craftsmen

#5.20

	⊞	PA	mu [MANLY] wr. mu$_6$ "manly; young man" **Young mankind** pa [BRANCH] wr. pa; pa$_9$ "wing; branch, frond"
20	◇	TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" temen [FOUNDATION] wr. temen "foundation"
	⊐	SI	sig [PLACE] wr. sig$_9$; sig$_{10}$; si-ig "to place" sig [TIE] wr. sa$_2$; sig$_9$ "to tie (shoes)"

[mu$_6$-mul$_2$-sig$_9$]=ensi$_2$ (ensik [FARMER] wr. ensi$_2$ "a farmer")
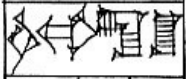
and farmers			

#5.21

		ŠIR/NU11	ĝešnu [LIGHT] wr. ĝeš-nu11; ĝešnu; gešnu2 "light"
		BUR	bur [BOWL] wr. bur; na4bur "(food) offering, sacrifice; meal(-time); (stone) bowl; a priest"
		LA	lala [PLENTY] wr. la-la; a-la; la "plenty, happiness, lust"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"

[ĝešnu-bur-la]=lagaš-ki (lagaš [STOREHOUSE] wr. lagaš "storehouse")

of settlements (Lagash)

#5.22

		PA	sag [SCATTER] wr. sag2; sag3; sag7 "to throw (down); to scatter, disperse; to kill, to beat"
		ŠE	ašnan [GRAIN] wr. ašnan; ašnan2 "grain, cereals" še [BARLEY] wr. še "barley; grain; a unit of length; a unit of area; a unit of volume; a unit of weight" u [GRAIN] wr. u20 "grain"
		MA	mada [LAND] wr. ma-da; ma "land, country; earth, land"

sag3 še ma

and its scattered grain fields.

#5.23

		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		EN	en [LORD] wr. en; u3-mu-un; umun "lord; master; ruler"
		KID	LIL [KNOWLEDGE] wr. LIL2 "secret knowledge" LIL [PLAIN] wr. LIL2 "plain" lil [GHOST] wr. lil2 "wind, breeze; ghost"
		LAL	la [HANG] wr. la2; la; lal2 "to supervise, check; to weigh, weigh (out), pay; to hang, balance, suspend, be suspended; to show, display; to bind; binding, (yoke-)team; to press, throttle; to winnow (grain); to carry"

an-en LIL2 la2

Heavenly master was supervising the plain (location, region)

#5.24

		GIŠ	ĝeš [TREE] wr. ĝeš; mu; u5 "tree; wood; a description of animals"
		TUG2	dul [COVER] wr. dul; dul9; dul5; dulx(DUN3) "to cover"
		PI	tal [BROAD] wr. tal2 "(to be) broad, expand"
		ŠE	ašnan [GRAIN] wr. ašnan; ašnan2 "grain, cereals" še [BARLEY] wr. še "barley; grain; a unit of length; a unit of area; a unit of volume; a unit of weight" u [GRAIN] wr. u20 "grain"
		MA	ĝen [GO] wr. ĝen; ma "to go; to flow"

ĝeš dul5 tal2 še ma

where the wild ones went and covered it with expanding cereals.

#5.25

		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		EN	en [LORD] wr. en; u3-mu-un; umun "lord; master; ruler"
		KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
		KA	dug [SPEAK] wr. dug4 "to speak, talk, say; to order; to do, perform; to negotiate"

an-en-ki dug4
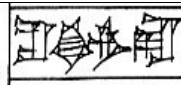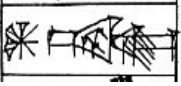
The Master of heaven created

#5.26

26	⬙	ŠA₃	šag [HEART] wr. šag₄; ša; ša₃-ab "inner body; heart; in, inside"
	⬈	IGI	zi [LIFE] wr. zi; ši; ši-i "life"
	Σ	RU	RU [ARCHITECTURE] wr. RU "architectural feature" illar [WEAPON] wr. ᵍᵉˢillar; illar "a weapon: bow? throwstick? javelin?; a geometric figure"
	⬛	DA	dag [SIDE] wr. da "side; vicinity" -da,-di - with (comitative); In English, the preposition "with", in the sense of "in company with" or "together with"

šag₄-ši illar-da

the life body with the hierarchy:

#5.27

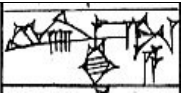|			
27	✳	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	⬛	NINA	aĝarin [MATRIX] (18x: Old Babylonian, unknown) wr. aĝarin₄; aĝarin₃; aĝarin₅; a-ĝa₂-ri-in; aĝa₃-ri₂; aĝarin; aĝarin₂; aĝarin_x(|AB×HA|); aĝarin_x(|LAGAB×HAL|); a-ĝa₂-ri-im "matrix, mother-creator; beer mash, beer bread; crucible" **arranged society, arranged commune** 1200A ⬛ AB eš [SHRINE] wr. eš₃ "shrine; an establishment" 12129 ⬛ HA haX [CONTAINER] wr. ha-X "type of container" [community?]

an [eš₃+ha-X]

the highly arranged society

#5.28

28	⬛	PA	mu [MANLY] wr. mu₆ "manly; young man" **Young mankind** pa [BRANCH] wr. pa; pa₉ "wing; branch, frond"
	⬙	TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" temen [FOUNDATION] wr. temen "foundation"
	⬛	SI	sig [PLACE] wr. sig₉; sig₁₀; si-ig "to place" sig [TIE] wr. sa₂; sig₉ "to tie (shoes)"
	⬛	GAL	gal [BIG] wr. gal; gu-la; gu-ul; gal-gal; ku-ul "(to be) big, great; (to be) retired, former; (to be) mature (of male animals)"

[mu₆-mul₂-sig₉]=ensi₂-gal (ensik [FARMER] wr. ensi₂ "a farmer")

of the first farmers.

#5.29

29	✳	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	⬛	NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"
	⬛	GIR₂	ĝiri [DAGGER] wr. ĝiri₂; ᵘʳᵘᵈĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"
	⬛	SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"
	⬛	KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"

[an-nin-ĝiri₂-kuš] dug₄

The upper civil servant created

#5.30.1

	⬛	LU₂	lu [PERSON] wr. lu₂; mu-lu; mu-lu₂; lu₁₀; lu₆ "who(m), which; man; (s)he who, that which; of; ruler; person"
	⬛	KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"
	✳	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	⬛	URU (IRI)	iri [CITY] wr. iri; iriᵏⁱ; uru₂; uru₁₁; iri₁₁ "city" urun [EXALTED] wr. urun_x(EN); u₁₈-ru; uru; uru₁₅ "(to be) exalted; (to be) strong"
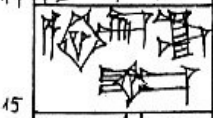
		NE	gibil [NEW] wr. gibil; gibil₄ "(to be) new" nen [THIS] wr. ne; ne-en; ne-e "this" **Plural ergative case**: the term "ergative verb" is still circulating in the literature on generative syntax
lu₂-dug₄ an-uru-NE[erg]			
the performing man of the exalted heaven,			
#5.30.2			
		KU	dab [SEIZE] wr. dab₅; dab; dab₅-dab₅; dabₓ(|LAGAB×GUD|) "to seize, take, hold; to bind; to envelop, overwhelm; to choose (by extispicy); to accept; to take charge of" suh [EXTRACT] wr. suh₅; suh "to tear out; to extract; to choose" tuš [SIT] wr. tuš "to sit (down); to dwell"
		BA	ba [ALLOT] wr. ba "to divide into shares, share, halve; to allot"
suh₅ ba			
which accepted sharing.			

Row #6

#6.1			
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		RA	-ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',
		NI	zal [SHINE] wr. zal "shine"
an-ra zal			
In the heaven lighted up			
#6.2			
		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		DUN	šul [YOUTH] wr. šul "(to be) manly; youth; young man"
		MUŠ×PA	šuba [STONE] wr. šuba₃; ⁿᵃ₄šuba; šuba₄; šubaₓ(MUŠ); šubaₓ(|MUŠ.ŠA|) "a precious stone" PA kun [SHINE] wr. kun₂ "to shine brightly" lu [FLARE] wr. lu₉ "to flare up"
an šul [šubaₓ(MUŠ)+kun₂]			
the shining star of heavenly young man (young mankind).			
#6.3			
		NAM	nam [FATE] wr. nam; na-aĝ₂ "determined order; will, testament; fate, destiny" Kosmos (by Plato)
		TI	til [COMPLETE] wr. til; til₃ "(to be) complete(d); (to be) old, long-lasting; to end" til [LIVE] wr. til₃ "to live; to sit (down); to dwell"
nam til₃			
and order (kosmos) was completed.			
#6.4			
		EN	en [LORD] wr. en; u₃-mu-un; umun "lord; master; ruler"
		TE	mete [APPROPRIATE THING] wr. me-te; te "appropriate thing, ornament" mul [SHINE] wr. mul; mul₂; mul₄ "star; to shine, radiate (light); arrow; to radiate (branches)" temen [FOUNDATION] wr. temen "foundation"
		ME	me [BEING] wr. me "Being, divine properties enabling cosmic activity; office; (cultic) ordinance" me [BE] wr. me; em; am₃ "to be"

	⟨glyph⟩	NA	na [MAN] wr. na "man" na [STONE] wr. na₄; na; ⁿᵃ₄na "stone; stone weight"
	⟨glyph⟩	KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"
	⟨glyph⟩	EŠ₂	**Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal. - še₃ locative -a 'in'; terminative -še 'to, towards, for'

[en-te-me-na] inim-še₃

Craftsman for the matter of affairs

#6.5

	⟨glyph⟩	GAR.UL (U+GUD)	niĝdu [APPROPRIATE THING] (50x: ED IIIb, Old Akkadian, Ur III, Old Babylonian) wr. niĝ₂-du₇ "that which is appropriate" Grammatical features: with ⟨glyph⟩ (níĝ) → sux formed abstract of ⟨glyph⟩ (du7) → sux – to be suitable, appropriate; Meanings: [1] the cultically appropriate, appropriate. [https://de.wiktionary.org/wiki/%F0%92%83%BB%F0%92%8C%8C] [https://de.wiktionary.org/wiki/Kategorie:Sumerisch]
	⟨glyph⟩	LA	lala [PLENTY] wr. la-la; a-la; la "plenty, happiness, lust"
	⟨glyph⟩	EŠ₂	**Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal. - še₃ locative -a 'in'; terminative -še 'to, towards, for'

niĝ₂-du₇ la-še₃

is an appropriate thing for the plenty.

#6.6

	⟨glyph⟩	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	⟨glyph⟩	NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"
	⟨glyph⟩	GIR₂	ĝiri [DAGGER] wr. ĝiri₂; ᵘʳᵘᵈĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"
	⟨glyph⟩	SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"
	⟨glyph⟩	RA	-ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

[an-nin-ĝiri₂-kuš]-ra

The upper civil servant from

#6.7

	⟨glyph⟩	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	⟨glyph⟩	NINA	aĝarin [MATRIX] (18x: Old Babylonian, unknown) wr. aĝarin₄; aĝarin₃; aĝarin₅; a-ĝa₂-ri-in; aĝa₃-ri₂; aĝarin; aĝarin₂; aĝarinₓ(|AB×HA|); aĝarinₓ(|LAGAB×HAL|); a-ĝa₂-ri-im "matrix, mother-creator; beer mash, beer bread; crucible" **arranged society, arranged commune** 1200A ⟨glyph⟩ AB eš [SHRINE] wr. eš₃ "shrine; an establishment" 12129 ⟨glyph⟩ HA haX [CONTAINER] wr. ha-X "type of container" [community?]

an [eš₃+ha-X]

the highly arranged society

#6.8

	⟨glyph⟩	GAN	gan [BEAR] wr. gan "to bear young; child-bearing"
	⟨glyph⟩	NA	na [MAN] wr. na "man" na [STONE] wr. na₄; na; ⁿᵃ₄na "stone; stone weight"
	⟨glyph⟩	ME	me [BEING] wr. me "Being, divine properties enabling cosmic activity; office; (cultic) ordinance"
	⟨glyph⟩	DU	gin [ESTABLISH] wr. gin₆; gi-na; gi-in; ge-en; gin "(to be) permanent; to confirm, establish (in legal contexts), verify; (to be) true; a quality designation; medium quality" gub [STAND] wr. gub "to stand; (to be) assigned (to a task)"

gan na-me gub

assigned a task to create a divine man (as a team)

#6.9

	LU₂	lu [PERSON] wr. lu₂; mu-lu; mu-lu₂; lu₁₀; lu₆ "who(m), which; man; (s)he who, that which; of; ruler; person"
	GIŠ	ĝeš [TREE] wr. ĝeš; mu; u₅ "tree; wood; a description of animals"
	KUŠU₂	ah [SPITTLE] wr. ah₆; uh₃; ªah "a paste; phlegm, mucus, sputum; foam, scum; saliva, spittle; poison"
	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	A	ak [DO] wr. ak; a "to do; to make; to act, perform; to proceed, proceeding (math.)"

lu₂ [ĝeš-uh₃-ki] a

from those savages that proceeded with

#6.10

	E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	SUR	sur [FORM] wr. sur "to form" sur [SPIN] wr. sur "to spin; to twist; to slither"
	RA	-ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

e ki sur-ra

the Soul spinning on the Earth.

#6.11

	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"
	GIR₂	ĝiri [DAGGER] wr. ĝiri₂; ᵘʳᵘᵈĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"
	SU	kuš [SKIN] wr. kuš "skin; leather; body; person"
	KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"

[an-nin-ĝiri₂-kuš] dug₄ inim

The upper civil servant completed his job and

#6.12

	E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	SUR	sur [FORM] wr. sur "to form" sur [SPIN] wr. sur "to spin; to twist; to slither"
	RA	-ra "in", "on", "at", and "by". refers to a locality or an object 'by, next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',

e ki sur-ra

the Soul started to spin (had been formed) on the Earth.

#6.13

	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	NINA	aĝarin [MATRIX] (18x: Old Babylonian, unknown) wr. aĝarin₄; aĝarin₃; aĝarin₅; a-ĝa₂-ri-in; aĝa₃-ri₂; aĝarin; aĝarin₂; aĝarin₂; aĝarinₓ(|AB×HA|); aĝarinₓ(|LAGAB×HAL|); a-ĝa₂-ri-im "matrix, mother-creator; beer mash, beer bread; crucible"
		arranged society, arranged commune

			⟦AB⟧ AB eš [SHRINE] wr. eš₃ "shrine; an establishment"
			⟦HA⟧ HA haX [CONTAINER] wr. ha-X "type of container" [community?]
	⟦KA⟧	KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate" inim [WORD] wr. inim; e-ne-eg₃ "word; matter (of affairs)"

an [eš₃+ha-X] inim

The matter of highly arranged society

#6.14

	⟦A2⟧	A2	a [ARM] wr. a₂ "arm; labor; wing; horn; side; strength; wage; power"
	⟦ZI⟧	ZI	zi [LIFE] wr. zi; ši; ši-i "life"
	⟦EŠ2⟧	EŠ₂	**Terminative case**: - še₃ in, to; the term for a case has become commonplace, which also often indicates the direction to a goal. - še₃ locative -a 'in'; terminative -še 'to, towards, for'

a₂ zi-še₃

is the labor for the life.

#6.15

	⟦A⟧	A	e [HOUSE] wr. e₂; ĝa₂; e₄ "house; temple; (temple) household; station (of the moon)?; room; house-lot; estate"
	⟦DUBUR⟧	DUBUR	dubur [FOUNDATION] wr. dubur; dubur₂ "base"
	⟦GAN⟧	GAN	gana [FIELD] wr. gana₂; gan₂-ne₂ "field; area (of a geometric figure)"
	⟦TUM×GAN2⟧	TUM×GAN₂ TENU	tum [SUITABLE] wr. tum₂ "to be suitable" nim [HIGH] wr. nim "(to be) high, elevated; (to be) early; easterner"
	⟦NE⟧	NE	nen [THIS] wr. ne; ne-en; ne-e "this" de [BRING] wr. de₆; ga; de₃; ir; de₂ "to bring, carry" **Plural ergative case**: the term "ergative verb" is still circulating in the literature on generative syntax

e₄ dubur₂ gana₂ tum₃-ne

The basic form of these early households was brought down

#6.16

	⟦AN⟧	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	⟦TA⟧	TA	ana [WHAT?] wr. a-na; ta; ta-a "what?; as much as (math.)" -ta - from, after (ablative);motion away from something
	⟦E⟧	E	ni [FEAR] wr. ni₂; e; ne₄ "fear, aura"
	⟦DA⟧	DA	da [LINE] wr. da "line, edge, side" -da,-di - with (comitative); In English, the preposition "with", in the sense of "in com-pany with" or "together with"

an-ta e-da

from heaven with the soul

#6.17

	⟦LU2⟧	LU2	lu [PERSON] wr. lu₂; mu-lu; mu-lu₂; lu₁₀; lu₆ "who(m), which; man; (s)he who, that which; of; ruler; person"
	⟦GIŠ⟧	GIŠ	ĝeš [TREE] wr. ĝeš; mu; u₅ "tree; wood; a description of animals" ildag [POPLAR] wr. ĝešildag₂; ĝešildag₄; ildag₂; ĝešildag₃; ĝešildag; ĝešildag_x "a poplar"
	⟦KÚŠU2⟧	KÚŠU₂	ah [SPITTLE] wr. ah₆; uh₃; ªah "a paste; phlegm, mucus, sputum; foam, scum, saliva, spittle; poison" kušu [CREATURE] wr. kušu₂; kušu₂ku₆ "crab or a snapping turtle"
	⟦KI⟧	KI	ki [PLACE] wr. ki "place; ground, earth, land; toward; underworld; land, country; lower, down below" **Genitive case**: "The dog's dinner," "The dinner of the dog"
	⟦GAN⟧	GAN	sag [SCATTER] wr. sag₂; sag₃; sag₇ "to throw (down); to scatter, disperse; to kill, to beat"

lu₂ [ĝeš-uh₃-uh₃-ki] sag₇

for those scattered savages

#6.18

		LU2	lu [PERSON] wr. lu₂; mu-lu; mu-lu₂; lu₁₀; lu₆ "who(m), which; man; (s)he who, that which; of; ruler; person"
		KUR	gin [MOUNTAIN] wr. gin₃ "mountain(s)" kur [BURN] wr. kur "to burn, light up" kur [MOUNTAIN] wr. kur; kir₅ "underworld; land, country; mountain(s); east; easterner; east wind"
		RA	-ra "in", "on", "at", and "by". refers to a locality or an object 'by', next to, at' or 'on, upon, onto, over' which the event takes place....first as 'with respect to' or 'regarding',
		GAN	sag [SCATTER] wr. sag₂; sag₃; sag₇ "to throw (down); to scatter, disperse; to kill, to beat"

lu₂ kur-ra sag₇

by those who came from the mountain.

#6.19

		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		EN	en [LORD] wr. en; u₃-mu-un; umun "lord; master; ruler"
		KID	LIL [KNOWLEDGE] wr. LIL₂ "secret knowledge" LIL [PLAIN] wr. LIL₂ "plain"
		LI	li [BRANCH] wr. li "branch, twig"

an en LIL₂ li

The heavenly lord of the plain is a representative (branch, part)

#6.20

		GAN	sag [SCATTER] wr. sag₂; sag₃; sag₇ "to throw (down); to scatter, disperse; to kill, to beat"
		ḪA	gir [UNMNG] wr. gir₁₄ "?" society, state haX [CONTAINER] wr. ha-X "type of container"
		LAM	lam [FLOURISH] wr. lam; lam_x(LUM) "to flourish; to make grow luxuriantly"
		ME	me [BEING] wr. me "Being, divine properties enabling cosmic activity; office; (cultic) ordinance"

sag₇ [ha-X]-lam-me

of a once prosperous and divine, but destroyed state (society).

#6.21

		AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
		NIN	nin [LADY] wr. nin; ga-ša-an; ga-ša₂-an; ka-ša-an "lady; mistress, owner; lord"
		GIR₂	ĝiri [DAGGER] wr. ĝiri₂; urudĝiri₂; me₂-er; me-er; me-ri "razor; sword, dagger"
		SU	kuš [SKIN] wr. kuš "skin; leather; body; person" su [FLESH] wr. su "flesh; body; entrails (omen); body"
		KID	LIL [KNOWLEDGE] wr. LIL₂ "secret knowledge" LIL [PLAIN] wr. LIL₂ "plain"

[an-nin-ĝiri₂-kuš] LIL₂

The upper civil servant's teaching is

#6.22

		SA	sa [ENTRY] wr. sa "lexical entry"
		U	ge [BLOW] wr. ge₁₄; ge₁₅; ge₃; ge₂₂; ge₂₃ "blow; wound; stroke of the stylus; (piece of) writing, copy, exemplar, written"
		GAL	gal [BIG] wr. gal; gu-la; gu-ul; gal-gal; ku-ul "(to be) big, great; (to be) retired, former; (to be) mature (of male animals)"
		NI	mu [GOOD] wr. mu₅ "good, beautiful" **Pronoun:** his/her/their

sa-ge₁₄ gal-ni

his own literary writing

#6.23

		IGI	igi [FACE] wr. igi; i-bi₂; igi₃; i-gi "first, earlier; front; face"

	🔲	DIB	dib [BOARD] wr. dib "board"
	🔲	NI	NI [~NET] wr. NI "a designation of nets" **Pronoun:** his/her/their
	🔲	U	burud$_x$ [PERFORATE] wr. burud$_x$(U) "breach, hole; depression, low-lying area, depth; to perforate; (to be) deep"

igi dib NI burud$_x$(U)

pressed on the face of this checkered surface.

#6.24

	🔲	ZIZ$_2$	ziz [TEAM] wr. ziz$_2$ "work team"
	🔲	MAH	mah [GREAT] wr. mah; mah$_2$ "(to be) great"
	🔲	GIR$_3$	ĝiri [FOOT] wr. ĝiri$_3$; me-ri; ĝiri$_{16}$ "via, by means of, under the authority of someone; foot; path"
	🔲	MAH	mah [GREAT] wr. mah; mah$_2$ "(to be) great"
	🔲	NI	zal [PASS] wr. zal "to get up early; to finish, come to an end; to dissolve, melt, disintegrate, break down, collapse; to quake; to pass time" **Pronoun:** his/her/their

ziz$_2$-mah ĝiri$_3$-mah zal

An excellent team has come a long way

#6.25

	🔲	AN	an [SKY] wr. an "sky, heaven; upper; crown (of a tree)" ilu [GOD] wr. ilu "god"
	🔲	TA	ana [WHAT?] wr. a-na; ta; ta-a "what?; as much as (math.)" -ta - from, after (ablative); motion away from something
	🔲	GAN	gan [BEAR] wr. gan "to bear young; child-bearing"
	🔲	GA$_2$	e [HOUSE] wr. e$_2$; ĝa$_2$; e$_4$ "house; temple; (temple) household; station; room; house-lot; estate"

an-ta gan ĝa$_2$-ĝa$_2$

dealing from heaven with the becoming of the temple households

#6.26

	🔲	NAM	nam [FATE] wr. nam; na-aĝ$_2$ "determined order; will, testament; fate, destiny"
	🔲	LU$_2$	lu [PERSON] wr. lu$_2$; mu-lu; mu-lu$_2$; lu$_{10}$; lu$_6$ "who(m), which; man; (s)he who, that which; of; ruler; person"
	🔲	GA$_2$×AŠ	**one temple, unified temple** **GA** e [HOUSE] wr. e$_2$; ĝa$_2$; e$_4$ "house; temple; (temple) household; station (of the moon)?; room; house-lot; estate" ĝa [HOUSE] wr. ĝa$_2$; ma "house" **AŠ** aš [ONE] wr. aš "one" dili [SINGLE] wr. dili; di-il$_5$ "(to be) single, unique, sole; (to be) alone" rum [PERFECT] wr. rum "perfect, ideal" saĝtak [TRIANGLE] wr. saĝ-KAK; saĝtak; santak$_3$; saĝtak$_4$; santak$_2$ "triangle (math.); wedge"
	🔲	URU (IRI)	iri [CITY] wr. iri; iri^{ki}; uru$_2$; uru$_{11}$; iri$_{11}$ "city"
	🔲	NA	na [MAN] wr. na "man" na [STONE] wr. na$_4$; na; $^{na}_4$na "stone; stone weight"

nam lu$_2$ [ĝa$_2$+aš] iri-na

and teaching the residents of the one temple to order.

#6.27

	🔲	ZIZ$_2$	ziz [TEAM] wr. ziz$_2$ "work team"
	🔲	IGI	igi [FACE] wr. igi; i-bi$_2$; igi$_3$; i-gi "first, earlier; front; face"

	⊞	DIB	dab [SEIZE] wr. dab₅; dab; dab₅-dab₅; dabₓ(|LAGAB×GUD|) "to seize, take, hold; to bind; to envelop, overwhelm; to choose (by extispicy); to accept; to take charge of"
		NA	na [MAN] wr. na "man" na [STONE] wr. na₄; na; ⁿᵃ₄na "stone; stone weight"
27		ZI	zi [LIFE] wr. zi; ši; ši-i "life"

ziz₂ igi dab₅ na zi

From the very beginning, the team took care of man's (as a team) life,

#6.28

		ŠA₃	šag [HEART] wr. šag₄; ša; ša₃-ab "inner body; heart; in, inside"
		URU (IRI)	iri [CITY] wr. iri; iriᵏⁱ; uru₂; uru₁₁; iri₁₁ "city"
28		NA	na [MAN] wr. na "man" na [STONE] wr. na₄; na; ⁿᵃ₄na "stone; stone weight"
		KA	dug [SPEAK] wr. dug₄ "to speak, talk, say; to order; to do, perform; to negotiate"

šag₄ [iri-na] dug₄

speaking to the hearts of residents

#6.29

		ḪA	gir [UNMNG] wr. gir₁₄ "?" society haX [CONTAINER] wr. ha-X "type of container"
		NI	zal [PASS] wr. zal "to get up early; to finish, come to an end; to dissolve, melt, disintegrate, break down, collapse; to quake; to pass time" **Pronoun:** his/her/their
29		GAZ (KUM×ŠE)	gaz [KILL] wr. gaz; gaz₂; kaz₈ "to kill, slaughter; to grind, grate; to beat; to thresh (grain); to execute, impose a death sentence; to break"
		AB₂	ab [COW] wr. ab₂ "cow" golden calf
		ŠA₃	šag [HEART] wr. šag₄; ša; ša₃-ab "inner body; heart; in, inside"
		GI	gin [ESTABLISH] wr. gin₄; gi-na; gi-in; ge-en; gin "(to be) permanent; to confirm, establish (in legal contexts), verify; (to be) true; a quality designation; medium quality"

[ha-X]-ni gaz ab₂ šag₄ gi

"Create your own society and get rid of the golden calf in it."

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